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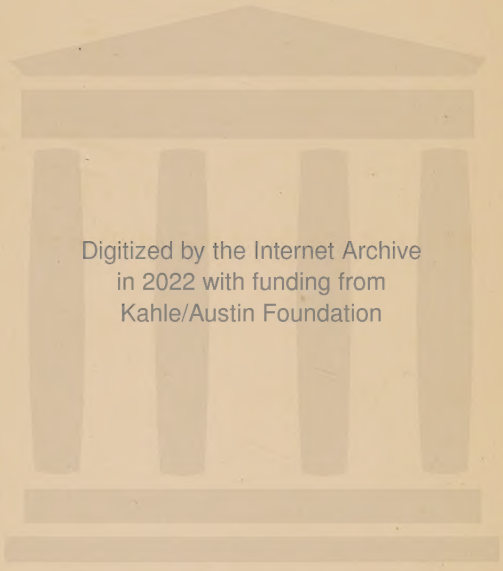
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A CHALLENGE TO LIFE SERVICE

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SECOND YEAR—PART II

A CHALLENGE TO LIFE SERVICE

By

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WRITTEN UNDER THE DIRECTION OF
SUB-COMMITTEE ON COLLEGE COURSES
SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS
AND
COMMITTEE ON VOLUNTARY STUDY
COUNCIL OF NORTH AMERICAN STUDENT MOVEMENTS

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COLLEGE VOLUNTARY STUDY COURSES

"A Challenge to Life Service" is the fourth of a series of text-books known as College Voluntary Study Courses. The general outline for this curriculum has been prepared by the Committee on Voluntary Study of the Council of North American Student Movements, representing the Student Young Men's and Young Women's Christian Associations and the Student Volunteer Movement, and the Sub-Committee on College Courses of the Sunday School Council of Evangelical Denominations, representing twenty-nine communions. Therefore the text-books are planned for the use of student classes in the Sunday School, as well as for the supplementary groups on the campus. The present text-book has been written under the direction of these Committees.

The text-books are not suitable for use in the academic curriculum, as they have been definitely planned for voluntary study groups.

This series, covering four years, is designed to form a minimum curriculum for the voluntary study of the Bible, foreign missions, and North American problems. Daily Bible Readings are printed with each text-book. The student viewpoint is given first emphasis—what are the student interests? what are the student problems?

INTRODUCTION

In the midst of our modern world, where confusion is made more confused by the immense publicity that is given to all our problems and shortcomings, the individual Christian man or woman wonders in a kind of amazed perplexity, "What can one of us possibly do in the face of a situation like this?"

These studies are intended to indicate the lines along which each individual may work out the answer for himself. Facing the great problems of the modern world, an attempt is made to point out the lines of Jesus' solution, and to examine frankly whether the Christian can apply them as he meets present day conditions. It is hoped also that help is given in the discovery of how one may make the entire round of life—working hours and spare time alike—serve the Kingdom of God.

Readings and Suggestions for Thought and Discussion have been omitted from Chapter I, which is introductory. Daily Readings have also been omitted from Chapter XII in order that full consideration may be given during the week to the actual questions raised in the Study for the Week.

The authors wish that these studies shall be regarded as suggestive. The themes handled are of such consequence that no one can claim any finality in their treatment.

While those who write must accept final responsibility, this book truly represents the results of the experience of many men and women who have put their material freely at the disposal of the authors. Throughout its whole course, the work has been done in the closest cooperation with the members of the Committee on Voluntary Study of the Council of North American Student Movements and the members of the Sub-Committee on College Courses of the Sunday School Council of Evangelical Denominations; they are especially to be thanked for their patience, persistence, and courtesy in constructive suggestion.

CHAPTER I

TENSION POINTS IN THE MODERN WORLD

I

As he looks out upon his work in life, the first impulse of a man born under the influence of liberty is finely unselfish. Facing the world as yet beyond our immediate experience, each one of us wants to live a life of purpose and daring in the interests of mankind; we want to leave the life of men better for our having been a part of it all. No one of us is without some conception of a world as we would have it; but as we plan for the future and try to see our own part in making wrong right, we are confused and bewildered. The enormous extent and infinite complexity of our modern problems baffle us: where can a person begin? what can one individual do?

II

Our bright ideals of a new order in society seem remote and impossible. The rich stand over against the poor through the length and breadth of the land, labor and capital raise the noise of an incessant tumultuous wrangling, the races stand apart in suspicion or mix in sharp and bitter conflict, the nations of the world are tearing at one another's throats. Well may we ask, What's wrong with the world?

Vividly we realize the contrast between what is and what ought to be in the difference between the rich and the poor. There is enough land to give every family a little plot, there is enough food in the world to satisfy everybody; yet everywhere, even in our new American cities, the poor are crammed

into terrible tenements, condemned to a life from which even common decencies are debarred. Along Fifth Avenue in New York, along Michigan Avenue in Chicago, rolls the long line of automobiles bearing those upon whose maintenance enough is spent to provide every comfort for the thousands of their fellow-creatures who, a few blocks off, awake daily to a grim and desperate struggle for mere existence. Blame not those who ride—who is free from responsibility?

And he who knows the slums of America and of Europe has only had a first lesson in poverty. Look at Asia. We know nothing of the terrible famines that leave a trail of death and disease across India and China. Not thousands or hundreds of thousands, but millions upon millions live with want staring them in the face every day of their lives.

Yet, over against the desperate condition of the poor must be set the new optimism of vigorous leaders in the social reform of our own days. As the representative of a class of serious students, Edward T. Devine, a worker at once scientific and enthusiastic, has dared to proclaim that *poverty can be abolished in America.* If in America, why not everywhere? After all, there may be something for us to do.

III

Again the difficulty appears in the labor question. It seems to have appeared among us as a great conflict—strikes and lock-outs, wild destruction of property and violent reprisals, sullen suspicion and furious hate.

The story of the process that has built up our modern system has been told many times.[1] A kind of two-class system has been created: the capitalists have all the capital, plant, and machinery; the workers, just their ability to labor. The workers have no interest in the business they help to create, they have no control over those who direct their work. The trade unions have been organized so that by the force of united effort the laborers may secure certain conditions and wages

[1] See Rauschenbusch, "Christianizing the Social Order."

that they consider their right. The two groups are not pulling shoulder to shoulder at the car of industry, they are wasting their strength and jeopardizing the world's interests in a continual game of tug-of-war.

This relationship between labor and capital has been called the great moral problem of our day. It is a problem not alone of Europe and America. Great industrial plants are being erected in the Far East. There are possibilities of exploitation there even beyond what has ever been experienced in the West.[2]

But industrial success is a promise, too. The new combinations can provide for the comfort and happiness of humanity far better than the old disorganized system. The means are to hand for the construction of a fuller and richer life; it is the misuse of these wonderful resources that is creating the difficulty. Perhaps we are of the generation that will learn to mold this great complex system into an effective instrument for the service of mankind. If our industrial life be once dominated by the spirit of brotherhood, that spirit will find a magic expression in the machinery of the day. Perhaps the factories, along with their material products, will yet fashion contentment, happiness, and peace for mankind.

IV

As the world shrinks in size under the influence of the wizards of modern science and the nations become next door neighbors, we become increasingly conscious of sharp race conflict that exists in various forms everywhere. When the contacts were few, there was less friction, but now, not only are the nations close together but the races are mingling in every continent. The Orient is set over against the Occident, the Teuton is set over against the Slav, the white over against

[2] "There are 471,877 women employed in the private and government factories in Japan. Speaking broadly, the hours of labor run from thirteen to sixteen hours in silk factories, twelve to fifteen hours in weaving factories, and eleven to twelve hours in cotton mills."—From "The Christian Movement in Japan."

the black. Age-long racial antagonisms seem to be beneath every furious outbreak of violence in the history of man. Within any state where the people mix, a variety of unpleasant nicknames attest the natural opposition that one breed feels for another. The history of Israel is a pathetic story of the unreasoning hate and contempt under which one people has suffered for thousands of years.

But, in the very intensity of the conflict is there not a condition that is full of hope? The intertwining of interest that was revealed when the great war broke upon the world in 1914 seems to show that men were finding it desirable to work and live together. Men of different nations and races have been cooperating. Let us not dwell upon the failures, but realize how wonderful is the measure of cooperation that has been attained in the face of the tremendous difficulties.

There has been enough ugly race strife within the borders of the United States to make any American hang his head. But considering the number and diversity of the races gathered together and the freedom and intimacy of their common life, is not the result well-nigh miraculous, a solid witness of the possibilities of racial cooperation?

V

Though through the early years of the twentieth century the nations were arming themselves to the teeth, the optimists among us were preaching the near approach of peace among men. Arbitration had taken the place of national blustering in many difficulties, and the principle seemed to work. Then came the deluge.

The outcome simply revealed the evil conditions of international relationships. Policies of unutterable national selfishness, underground scheming, political tricks and devices worthy of barbarians, sophisticated cunning beyond the dreams of man, the interests of great and prosperous people made the counters in a desperate gamble of statesmanship. All this came to light to the horror of clean, plain-thinking men and

women. The people of every nation involved on both sides were called out to *defend* their native lands. One after another the nations were drawn into the struggle, and the end of it all is wrapped in the deepest mystery.

One thing we do know—that the nations have been working on the principle of selfishness under cover of much pious talk, alike those that are involved in the war and those that were able to keep out of it. The community of nations is lawless, like a "frontier" town; quarrels are settled by "six-shooters," the biggest bully has the final word. We are tricked by terms. "National honor" is one of them. Not so very long ago men used to consider their "personal honor" a matter outside the law, and fought duels about it. Now a man who proposed such an idea would be considered crazy and forthwith locked up. We are told that the rulers of a nation are "trustees" and must not be "generous" with the nation's property. That was the attitude of many officers of corporations till the state began to put some of them in jail.

Examine, if you can, with calm dispassionate inquiry the story of "enlightened" nations in China. They have committed crimes precisely like those committed by the thief who enters our home. And we are allowed by law to shoot him.

The full meaning of the lesson that the world is learning in blood and pain to-day cannot yet be understood. But surely the whole disposition of mankind will be eager for some new basis of relationship that will prevent the recurrence of such a stupendous tragedy. Not alone the horror of destruction and suffering, but the vast injustice and secret schemings, have made international transactions odious in the eyes of those who have the remotest spirit of fair play. What an opportunity for determined men and women in the reconstruction!

VI

But perhaps worst of all there seems to be, in the midst of all this social confusion, no place where one may turn for personal satisfaction. Spiritual unrest seems to be the deep and insistent note of our present age. It fills our newspapers

and magazines; it echoes and re-echoes in the public words of our leading men and women; it inspires a low and irreverent humor that tears at the very souls of men; it is breathed between friends in the quiet hours where our real thoughts are shared. Uncertainty, amounting almost to fear, seems to be the keynote of the lives of men.

We do seem to be worse off than our fathers, for the critical movement that rose in the last century seems everywhere to be sweeping away everything on which the soul of man could rest securely. Criticism appears like a roaring lion seeking whom it may devour and a pack of snapping jackals follows close at its heels. The very institutions of religion designed to bring man peace have suffered along with all the rest.

Look out over the world at the great nations that have just begun to stir. Consider China. As the spirit of new education advances, the old religions lose their hold. Temples are decaying, worship becomes formal; the old faith is departing and life is becoming secular. One-quarter of the human race is slipping from its spiritual moorings. "Surely never was richer freight derelict on the great waters of time." In Japan it is nearly the same story over again. The educated classes are becoming agnostic; they find no comfort in the institutions held sacred for centuries. The people will all follow this lead. But surely, we cry, the religion of Mohammed still stands. Yes, but there is a deep note of unrest there too. The progress of modern civilization has exposed the social inefficiency of this positive, militant faith; and the numbers of its troubled followers increase daily. By comparison they perceive its fundamental shortcomings. India is the birthplace of religions. Yet one of the most sympathetic observers of the life and aspirations of that profoundly spiritual people sums up the situation: "Hinduism is breaking up. This is the great fact which has to be realized. The ancient religion of India is breaking up. . . . Each of its great old religious ideas is fading out in the minds of her educated men."

Christians, too, face a critical situation. The faith of our fathers has been deliberately asked to give an account of itself. Our ideals, our methods of work, our churches, have all been criticized from within and without sharply and insistently. We are not permitted to rest comfortably back upon our church connections and thus satisfy the difficulties of our souls.

Be it remembered that peace is not found by those who have cast away their religious faith. The disillusioned Hindu, the apostate Mohammedan, the man who has abandoned the Christian faith of his childhood—these are not happy and satisfied. Even the religious faith that is surely inadequate seems better than none. We do not escape unrest by casting away religion.

The real meaning of all this is that man's life is intolerable without real spiritual satisfaction, and that he will accept no second-best substitute for reality. What the world needs is a new race of men and women who will courageously face all the facts of life and bring to mankind, through their own experiences in living, a spiritually vital and socially efficient faith in God.

VII

True the future is dark with menace, but it is also bright with hope. We would not minimize the evil, it is fairly paralyzing at times. But strangely persisting everywhere is the conviction that there is something better ahead. Instinctively men believe that this universe has something better to offer them than has yet emerged, that God has something still to come. People are not content to lie down and die quietly without hope. They struggle and strain and fight because they will not utterly despair. Wherever the standard of progress is raised thousands flock to it.

Let us then see if it is not possible to discover together the way through these difficulties. Let us see if it is not possible to find out how each individual under God may play his part in this world enterprise.

CHAPTER II

THE IDEALS OF THE KINGDOM

Daily Readings

How can all these problems be solved?

The followers of Jesus claim that in Him and in His principles lies the only sure hope for an enduring and wholesome social order, and for an abundant and satisfying spiritual life for the individual. They maintain that only thus can the individual work in harmony with God's plan for the world.

But can Jesus really have a message for this *modern* world? He lived long ago, spent His days among the people of a small and despised nation under conditions of life far remote from our present complex existence: what could He know of our problems? And yet somehow His influence has lasted through the centuries, and seems more powerful today than ever before. Perhaps He has some real answer for our present questions. Perhaps the conditions He faced were not so fundamentally different as we have been led to suppose.

Just what was the movement that Jesus inaugurated? He seemed to be announcing a new kind of Kingdom in the world. *What were the characteristics of this new enterprise?*

First Day: When Jesus took up the task of establishing the Kingdom, He did it with a full understanding of the reality of the social conditions about Him. He took up the stern message of John the Baptist, which dealt not with coming glories of the Hebrew race, but with plain moral crookedness. (Compare Luke 3:7-14.)

And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye;

for the kingdom of heaven is at hand. For this is he that was spoken of through Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.—Matt. 3: 1-10.

Now when he heard that John was delivered up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali. From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.—Matt. 4: 12, 13, 17.

And when later John sent his disciples to Jesus, Jesus answered in words that showed plainly enough His deep sense of the social significance of His mission.

Now when John heard in the prison the works of the Christ, he sent by his disciples and said unto him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind

receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.—Matt. 11:2-5.

1 *What was the significance of Jesus' acceptance of baptism at the hands of John?*

2 *Remembering the emphasis of the Pharisees on externals, how must they have received the message of John?*

3 *What particular forms of injustice must a true messenger of the Kingdom fight today?*

Why should repentance have been mentioned so prominently in the call of the Kingdom?

SECOND DAY: It is interesting to note that Jesus placed Himself in line with the great social reformers of His race—the prophets of Israel. Coming from all ranks in society, this group of heroic men were one in their stern denunciation of national unrighteousness. The descriptions of the conditions they attack have a strangely modern ring—oppression of the poor, dishonesty in trade, and political knavery. Note that when He wanted to define His mission, He used the very words of one of these reformers.

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
2 He hath sent me to proclaim release to the captives,
3 And recovering of sight to the blind,
4 To set at liberty them that are bruised,
5 To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the atten-

dant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears.—Luke 4: 16-21.

How would you paraphrase this passage so as to make clear the meaning of Jesus' mission today?

THIRD DAY: Plainly Jesus had to face many of the problems that occasion so much anxiety today. Far from being unacquainted with race prejudice, He lived in the very meeting-place of nations. Can you discover any case of race antagonism more intense than that which existed between Jew and Samaritan? What examples in the records show how He deliberately cut across this deep-seated prejudice of His people?

It is significant to note the cause which led to a concerted attack upon His life.

But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.—Luke 4: 25-29.

How can we justify race feeling in the face of Jesus' attitude?

The record of His life is full of His dealings with the Gentiles; and while He first confined His efforts to His own people, the surest witness of the breadth of His teaching is

that, after His death, His disciples carried the message to all the world.

What was it in the religion of Jesus that seemed to force the early apostles out into the wider mission?

FOURTH DAY: If the need today is for vital spiritual leadership, was not the demand many times more urgent in Jesus' day? We have all known those whose religion consists of a set of rules hard to be followed. That was the official religion of Palestine, represented by the Pharisees. These lived a life of minute observance of laws and insisted that such was the very essence of obedience to God. Have you noticed that words seem inadequate to express His towering indignation against those who tried to bind vital religious experience within a list of regulations?

> Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!
>
> Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.—Matt. 23: 23-26.
>
> See the whole passage, Matt. 23: 13-36.

What was the central lack in the religion of the Pharisees? What elements of the religion of the Pharisees still persist today?

FIFTH DAY: We are not without multiplied instances of injustice to individuals, but the storm of protest they arouse shows plainly enough our recognition of the rights of each single human being. The exception in our time was the rule

of Jesus' day—the individual had few rights to be respected. It is difficult for us to realize how revolutionary was Jesus' teaching at this point. May not this parable well be called the Magna Charta of the Individual?

> And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance. —Luke 15: 3-7.

Why should there be more joy in heaven over the one than over the ninety and nine?

How can we measure the value of a person?

What would happen today if every individual had his rights as Jesus saw them?

Sixth Day: Beyond the mere recognition of the supreme value of the individual, Jesus taught and lived right relationships. As sons of one Father, we are all brothers.

> But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, trying him: Teacher, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.—Matt. 22: 34-40.

Jesus offered Himself as a model of true brotherliness.

> A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. —John 13: 34, 35.

What acts of Jesus exemplified His brotherliness? Are Christians really more brotherly than other people?

SEVENTH DAY: The supreme fact about Jesus was that He came into the world as the representative and very embodiment of a Cause. Every truly great leader regards himself as a part of his cause. What one of them would care for flattery in the face of a crisis? Each would probably answer: "Never mind about me, are you with us or against us?" This was true of Jesus; the cause of the Kingdom of God in the world was His cause. True loyalty to Him involved loyalty to the Kingdom as well; if it did not include both, He would have none of it.

> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Matt. 7: 21-23.
>
> Compare with this passage Mark 3: 31-35.

But the Kingdom is the Kingdom *of God.* The laws of the Kingdom are the laws of God—the expression of His character and purpose. Jesus Christ came into the world not only to show God's fatherly character, but to make plain His will for human life.

> He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—Matt. 10: 40.

In the prayer Jesus taught His disciples we find: "Thy Kingdom come; Thy will be done, as in heaven, so on earth." Jesus conceived His own mission as ever working with God to achieve His purpose in the world.

What are the essential characteristics of Jesus' enterprise?

His Kingdom.

STUDY FOR THE WEEK

I

The fact is that Jesus faced a world torn by race antagonism and class rivalry, seething with political revolt and spiritual unrest, as intense as anything we know to-day. There were thousands of people just as dissatisfied with present conditions then as we are today, just as eager to make wrong things right. Most of them thought that the solution lay in a national victory: some thought this would come by a miracle of God; others through a successful political revolution against their Roman overlords. There were a few who hoped for a spiritual deliverance from the sorrows and sins of life. But for all, this aspiration was summed up in the confident hope of the coming of the Kingdom of God. Jesus met this very aspiration with His claim to be the One who would fulfil their hopes, the Founder of the Kingdom of God.

He knew well that the moment He took upon His lips the words, "the Kingdom of God," He would have to deal with the great national movement of the Jews. The Pharisees were merely waiting in sullen separation for a miracle, but the Zealots were ready to rise in revolt at a moment's notice behind the Coming One who would destroy their enemies and bring power and dominion to Israel.

In those grim forty days in the wilderness, of whose strain and stress we can only guess a small part, the Carpenter of Galilee fought out the great battle of His life. Many things are uncertain about the life of His times, but one thing we do know—He came back into the world preaching a Kingdom very different in character from that awaited by the people. Some of the characteristics of that Kingdom we have already

noted. He took the title of leadership, Messiah; but He had no intention of fulfilling the popular ideal of the Anointed One. To the Zealot with half-drawn sword He preached a Gospel of universal brotherhood, love of enemies, service and sacrifice. To the Pharisee, secure in his religious monopoly, He preached a Kingdom of moral values in which the despised publicans by obedience might obtain high seats.

In His teaching Jesus spoke much of the Kingdom. It is not strange that the conception should appear many-sided. Very often He referred to it simply as the rule of God in the human heart. Again, as when He says that he who is least in the Kingdom of God is greater than John the Baptist, He meant a body of human beings. It is presented as here now and growing steadily among the people, and it is clearly spoken of as coming in the future. The parable of the wheat and the tares shows that He conceived the Kingdom as growing up along with the evil in the world. Study with the help of a standard commentary these various conceptions: Matt. 6 and 13. It is not possible here to discuss in detail these passages.[1]

Our modern understanding of the Kingdom comprehends these various aspects. Regarding carefully both the social and the individual sides, we can think of the Kingdom as a kind of new community in which God's law of love prevails. It is made up of men and women who are trying to do God's will in the everyday affairs of life. It is more than a collection of individuals who have pledged their loyalty to their Leader. The followers of Jesus are continually seeking to bridge the gap between conditions as they are and Jesus' ideals for society. They are undertaking a great corporate mission—the making over of this world into a place of service, peace and happiness. The Kingdom is growing up slowly in the world as it is, toward a perfect ideal that will be realized some day.

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[1] Consult Hastings' "Dictionary of Christ and the Gospels," Art., "Kingdom of God;" E. F. Scott, "The Kingdom and the Messiah;" A. W. Hitchcock, "The Psychology of Jesus;" or any standard Bible dictionary.

Professor Cairns suggests: "The goal of the entire life of the Christian is the realizing of the world-wide Kingdom, the supreme ethical category of the teaching of Jesus. In everything the disciple is to seek first the Kingdom of God, to live for the realizing of a universal society united in the bonds of love."

II

It is clear that the word "Kingdom" may lead to a misapprehension of the character of this new community. The Kingdom is "rather the family than the empire of God." In the Kingdom God is a Father, and Jesus has left us plain words to indicate that God's Fatherhood is to be interpreted as wisdom to understand our needs and willingness to give far above earthly fatherhood. God gives the law of the Kingdom, but would, as a Father, win us to obedience.

Under such circumstances, since God is the Father of all, the Kingdom knows no division of class or race; its doors are open to every human soul. The child of the Kingdom realizes his direct relation to his Father through the simplest process of intercourse—prayer. "Ask, and it shall be given to you; seek, and ye shall find; knock, and the door will be opened." In thanksgiving, aspiration, communion, and petition, man meets God face to face.

It is plain that *brotherhood* is the very foundation of the Kingdom. The brotherhood spoken of by Jesus is positive. When He was about to give His life for men, He told His disciples to love one another as He loved them. Brotherhood rises to its full height when it conforms to such a demand as this: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you."

The individual tests come every hour of every day. Brotherhood was realized when David Livingstone gave his life to the backward races of Africa, when Jerry McAuley founded his mission for the wrecks in the slums; it is realized daily whenever in home, in business, on the street car, in

the school, a Christian acts as if he really believed that each person he meets is a child of God holding equal rights in His world.

Socially, brotherhood is realized in every elevating law of custom that opens opportunity to men and women. The act of Parliament that freed slaves in all British possessions was an act of brotherhood. Our educational laws are acts of brotherhood. The mere courteous customs that make our daily work easier are acts of brotherhood. We shall add to these social acts of fraternity every year.

It is plain that the Kingdom is absolutely *moral and spiritual* in its aim. Repentance is one of the chief qualifications for entrance—repentance, no mere annoyance over a failure, but a deep determination to turn our back upon evil and never touch it again—that is the requirement. This means more than an individual avoidance of evil. It means a hatred of sin so real that the Christian really assumes the burden of the wrongs of the community and sets about eradicating such wrongs with the same determination as he would attack an evil habit within himself. The Kingdom is concerned with real results—"bringing forth fruit." Not mere words nor worshipful motions, but loyal action—that is the way of the Kingdom.

III

Certainly if such a new community can be established in the world, it will mean the solution of our vexing problems —poverty, race antagonism, class rivalries, national conflict, business immorality, spiritual unrest. It would mean a new life for the individual and a new order for society. The new life for the individual is spiritual satisfaction in a sense of real communion with God; the new order of society is a social existence organized in brotherhood, working out the will of God in its corporate life.

But plain common sense seems to ask, "What is the use of talking of a Kingdom like this if there is no possibility of realizing it in a world like ours?"

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SUGGESTIONS FOR THOUGHT AND DISCUSSION

Why do Christians ask us to [illegible] for the solution of our modern problems?

What were the leading elements in Jesus' idea of the Kingdom? How did He differ from the current conception of the Jews?

How would you define the Kingdom of God in modern terms?

What effect would the acceptance of Jesus' ideals have at the tension points in modern life?

What changes would Jesus' ideas make in the relationships between labor and capital? Are these changes possible?

Is poverty a "necessary evil"? Why are people poor? Does Jesus throw any light upon the problem?

Why is race prejudice so persistent? How can we get people of different races to live together as brothers?

What are the chief causes of international friction? Can these be overcome? Are Jesus' ideals for the relation among individuals applicable to nations?

What do you think are the real causes of spiritual unrest? How can these be satisfied?

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CHAPTER III

CAN JESUS' NEW ORDER BE REALIZED?

Daily Readings

Nineteen hundred years have passed since the new Kingdom was inaugurated by its Founder. If it is the real solution, why do we find ourselves in our present condition? Why has the Kingdom progressed so slowly? Does past progress give us hope that final victory is possible?

First Day: If you ask anyone today why there are not more Christians, they will probably answer: "People are unwilling to be followers of Jesus." But Jesus had a different idea. *What is suggested as the reason in His words?*

> And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Matt. 9: 35-38.

Was Jesus right in His idea that people are really interested in religion?

How many workers has Jesus in the world? If every worker did his part, would the Kingdom come at once?

Second Day: There seems to be no doubt about Jesus'

insistence upon the responsibility of every individual to do his part. What could be more complete than His condemnation of the man who refused to do his share because he felt he could do so little?

> For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own

with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.—Matt. 25: 14-28.

How far is the failure of Christians to make use of their ordinary capabilities responsible for the slow progress of the Kingdom?

What would happen in any community if every idle "one-talent" Christian would do his duty?

THIRD DAY: Are the most prominent religious leaders always the greatest helpers of the cause of the Kingdom? Usually we do pick out the most prominent men, but note how strongly Jesus felt that the religious leaders of His day were hindering His cause.

But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold?

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.—Matt. 23: 13-17, 23.

What was wrong with the religion of the Pharisees? Why did Jesus consider it a hindrance? When is a religious leader a hindrance to the cause of Christianity?

In what ways is it possible for religious organizations actually to block the coming of the Kingdom?

What great non-Christian religion arose as a protest against corrupt Christianity?

FOURTH DAY: *To what extent was Jesus justified in His fears about wealth as a hindrance to the progress of the Kingdom?* We are always explaining away Jesus' exceedingly plain words about material possessions. Elaborate explanations have been urged to tone His startling statement about the camel and the needle's eye. *But what is the plain meaning of these words?*

> And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.
>
> And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.—Matt. 19: 16-24.

Clearly Jesus' experiences with men led Him to feel the greatest concern regarding the effect of wealth upon the cause of His Kingdom.

Does experience today justify Jesus' fears?
Why does wealth tend to hinder the progress of the Kingdom? May small possessions be an equal difficulty?

FIFTH DAY: Jesus never gave any promise that the Kingdom would come unless men believed in it enough to make any sacrifice necessary to its realization. So often we have thought of Christianity as intended merely to bring personal satisfaction and comfort, of salvation as a means of avoiding the consequences of sins repeatedly committed. Jesus thought that, for the interest of His Cause, no sacrifice was too great. Salvation to Him was a means of getting completely rid of evil. His Kingdom could not come unless men were willing to go to any lengths.

> And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell.—Mark 9: 43-47.

It is easy to throw the blame on others. *How far have we failed in our duty to the Cause?* It is easy to blame human nature for respectable sins that hinder the enterprise. *What common inconsistencies of Christians must cease if the Kingdom really comes?*

SIXTH DAY: Plain lack of fellow-feeling, lack of brotherly love, is a constant hindrance to the extension of a Kingdom like that of Jesus. Many things tend to raise barriers between men, and only "invincible good will" can overpass these obstacles. In a hundred ways Jesus dwelt upon the necessity for this quality—"Love your enemies," "Forgive seventy times seven," "Love one another even as I have loved you," "Give

and it shall be given unto you," "Her sins, which are many, are forgiven, for she loved much,"—we know it as "the greatest thing in the world." If we are all to come into one fold under one shepherd, then there must be brotherhood.

> And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.—Mark 12:32-34.

Where are we falling short in brotherly love in our modern social order?

SEVENTH DAY: *Have we yet touched the heart of the trouble as Jesus saw it?* He kept saying over and over to His disciples, "If you only believe it can be done, it can be done; if you will only act as if you thought there was something in it, things will really happen."

> And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.
>
> Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence

> to yonder place; and it shall remove; and nothing shall be impossible unto you.—Matt. 17: 14-20.

This is still the great question today: *Do we really believe that God rules, and that He wants to bring in the Kingdom? Do we really believe that we by our failures are blocking its progress? Have we faith enough in God to act on His promises?*

Study for the Week

I

In spite of all obstacles the Kingdom has advanced in the world. This is seen when the attention is fixed not upon the distance before us, but upon the distance already traversed. It is easy to imagine that everything was better in the "good old days," but close examination generally exposes the error of this backward look. Though the world is still tossed by the storms of passion and wrong, we have better days than have ever existed in the past.

Consider those critical issues which have been touched upon. No one can be blind to the wrongs in our modern industrial system; they seem to menace the very stability of our civilization. But it must be insisted without qualification that it offers nothing so depressing and hopeless as widespread human slavery.

There are, in civilized countries, many who are desperately poor; but their condition is clearly perceived and widely understood, and many agencies are at work to alleviate human misery. In progressive countries men have learned how to cope with famine and pestilence.

There is plenty of race antagonism left in the world; but there is seen in the operations of international commerce, and in the situation within such countries as the United States, a very marked advance in racial adjustment and sympathy: to dwell only upon the deficiencies of the situation is to obscure the quality and extent of the miracle

that has been wrought in the face of such tremendous difficulties.

In the shadow of the Great War it seems an inopportune time to speak of hopefulness in international relationships, but the Christian era dawned upon an age very much worse in this respect than even the storm-tossed world in which we now live.

Spiritual unrest is ever a measure of active moral and intellectual life. Trying and disheartening as much of our present negation appears, we should remember that every great effort of the mind of man to free itself from past entanglements is accompanied by serious pain. For the world, as for the individual, doubt is often the door into a larger and fuller life.

Viewed in the large, a modern civilized state where Christian ideas have long been current is a happier and better place than any of the nations of two thousand years ago. It is not necessary to maintain that Christianity is responsible directly for all the progress that has been made. Still, democracy, widespread education, hospitals, full recognition of women, social settlements, the vast structure of scientific achievement, the home of the type we know, have grown up in the Christian atmosphere and do not seem to grow up elsewhere. Good impulses have been seen everywhere, but they seem to have come to little anywhere but under the benign influence of Christian ideals. Is not this the testimony of history? If this be not the case, why are Christian nations the most wholesome places in which to live? It is true that when certain emissaries of civilization enter a non-Christian nation they may actually create a debasing atmosphere; but with the Christian missionaries have come hospitals, and schools, and colleges, and wholesome recreation, and all the rest of the very richest things that civilization has to offer to less progressive nations. The very fundamental conception that underlies all true humanitarianism—the supreme value of the individual—exists where Christianity has made its way, and there alone, for it is a distinguishing mark of the

Gospel. Have we ever thought what the world would be like today without the influence of Christianity?

It is easier to demonstrate the immediate power of Christianity in the life of the individual. Jesus Christ has saved men and women by the million from an evil to a good life. Jerry McAuley and Samuel Hadley, picked up from the very gutter, witness the miracle, but no more than does the brilliant Ion Keith-Falconer, taken from a life offering every inducement to selfish leisure and driven out into the active service of the Church in a dangerous foreign post.

The followers of Jesus Christ, in the power of God, are really bringing about a new order in the world.

II

He who inaugurated the Kingdom spoke plainly of the things that were hindering its coming, of the conditions that must be fulfilled. In spite of Jesus' solemn warnings, men attempt to advance the cause by force, by a kind of bribery, by the mere turning of the wheels of religious machinery. When these devices fail, we are tempted to cry, "People don't want the new life."

But Jesus' teachings and His whole life were set against these futile devices. He warned against the dangers of wealth, He insisted that certain religious systems blocked the new order, He denied utterly the power of brute force: faith in God and persistent, active, eager love of others, service and sacrifice—this is what He demanded. And when men have been willing to go His way, they suddenly discover that He was right when He said, "The harvest is plenteous." Where everything else fails, true brotherhood wins again and again.

III

What of the future? Is there a single obstacle among those suggested by Jesus that could not be overcome if Christians really made up their minds to do so?

The early disciples of Jesus had few resources at hand,

yet they started out with buoyant hope. But have we not all the tools necessary, provided they are properly used? The Christian Church has at hand resources undreamed of by Paul and Peter as they struggled with their little flocks in those early days. Democratic institutions, schools and colleges, social settlements, a Church supplied with money and equipment—these tools we have and more we may create if we will. It is not the lack of this kind of resource that is holding back the fuller life of the world.

The real need is for men and women who believe that God really wants this thing to come to pass, and are willing to stake their lives upon this belief. These have open to them the limitless resources of God's own power. With nothing but their faith, the early Christians laid the foundations of the Kingdom. They practiced Jesus' methods in a world that was far less friendly than is ours. They won, and many since that time have won as they were willing to follow His lead. Our failures come from plain unwillingness to leave our own schemes and work with Him in His way.

This enterprise is God's enterprise. We cannot conceive of such a God as Jesus Christ made known to us, wishing anything but the highest and best for mankind. God works in the world, and waits for the opportunity to work in and through each one of us. Our attitude may delay the completion of the great undertaking, but it goes on to fulfil God's will. Our privilege is to join the work, to be one with Him in saving the world. Through the open doorway of prayer we enter into the fullest cooperation with Him. When Jesus gathered His disciples together to teach them to pray, the prayer He suggested began: "Our Father, who art in heaven, hallowed be thy name, *thy Kingdom come.*"

Do we need any further resources? Must we have some stupendous miracle? What if all those in the world who call themselves Christians should some morning decide, trusting in God, to practice the invincible good will of Jesus, sacrificing all their worldly interests and desires to that end? How long would the Kingdom delay then?

Deliberately measuring the progress of nineteen hundred years, calmly facing the whole world situation today, carefully considering the resources at our command, have we a reasonable hope that the Kingdom enterprise can succeed in the world?

Suggestions for Thought and Discussion

How much real progress has been made in the world since Jesus' day?

Compare conditions today with those in Jesus' time—as to poverty, disease, industrial conditions, race and national antagonism, condition of women, education, home life, and democratic ideals and institutions. Compare similarly conditions today with those of fifty years ago.

How much of this indicates progress?

How much of world progress is due to Christianity?

How far have Jesus' ideals gained acceptance in the life of the world?

What are the possibilities for the future?

Why has the Kingdom not fully come?

Is it reasonable to expect that present obstacles can be overcome?

To what extent does past progress give hope of ultimate success?

Can the Kingdom actually be achieved in the world on the present lines of effort? If not, how?

CHAPTER IV

EVERY MAN OF EVERY NATION IN THE KINGDOM

Daily Readings

We may admit that Christianity has been the inspiration of progress in certain favored nations of the world. But what about that great half of the globe which has been but little touched by Christian influence? Are there conditions or races which the Christian religion cannot help? Was Christianity intended for any but certain special races or peculiarly gifted individuals?

First Day: The Jews had this very idea about their own religion. Jehovah was their God, regarded almost as their own peculiar property. Even among Christians in the early days, the idea so persisted that there was a great argument as to whether or not it was necessary for a man to become a Jew before he could become a Christian. When the lawyer asked Jesus, "Who is my neighbor?" His reply cut across the solid conviction of His race.

> But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw

> him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.—Luke 10: 29-37.

To a Jew no one could be a neighbor but a Jew. In these rapid strokes Jesus made the Samaritan more neighborly than the Jew. Never again could racial bounds limit the expression of true Christian neighborliness. Every line of this story suggests that our common need should draw us all together. Is not our neighbor the man in need—whatever his race, whatever his country, whatever his condition?

If a poor immigrant laborer fell into trouble like this on the road from New York to Chicago, who would be found "going by on the other side"? Who is to act the part of the Good Samaritan to the sick man in China living in a great city where there is no physician?

SECOND DAY: Jesus discovered some of the finest responses of faith from those who were not Jews. He seemed to have no doubt of the possibilities of the foreign centurion, for He quickly responded to eager belief in Him. Indeed, He said that He had not found such great faith among the Jews.

> And when he was come down from the mountain, great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him,

> See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
>
> And when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered him and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.—Matt. 8: 1-8.

Look at the course of history since Jesus' day. Has not the experience of the world justified Jesus' confidence? Men and women of every race and environment, through fellowship with Jesus Christ, have developed characters of strength and beauty.

Consider this case from Madagascar. "Here is a carpenter in the service of the government, who works in Ambohimare, three full hours from the capital. He leaves his post on Saturday afternoon and travels from six to seven hours in order to preach on Sunday in some villages about four hours south from Antananarivo; when the service is over he starts homeward and takes up his work Monday morning."

THIRD DAY: The last person to whom the ordinary Jew would have thought of offering his religion was a Samaritan. The two races were akin and they hated each other as only blood enemies can. The Jews journeying from Judea to Galilee usually made a great detour to avoid crossing Samaria.

> And he must needs pass through Samaria. So he cometh to a city of Samaria called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give

me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, asketh drink of me, who am a Samaritan woman? . . . Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.—John 4:4-10.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus said unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth.—John 4:20-24.

Why did Jesus take the trouble to teach this woman of a despised alien race?

To whom is it not worth while to take the message of Christianity?

FOURTH DAY:

And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.—Mark 2:15-17.

The religion of Jesus was not intended to be merely a comfort for pious people. The "respectable" classes of His day earned little commendation from Him. This word of His is the great charter of Redemption; He promised salvation to those who needed it. There are no "outcasts" in His sight.

Do we judge rightly as to who need saving and who do not? What was Jesus' standard of judgment?

FIFTH DAY: In sharp contrast to the publicans and sinners we find Nicodemus, a ruler of the Jews. Upon the Pharisees as a class Jesus poured out the most comprehensive condemnations in our Gospel records. He meets the inquiring individual on his own level.

> Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have

> seen; and ye receive not our witness. If I told you earthly things and ye believe not, how shall ye believe it if I tell you heavenly things? And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. —John 3:1-13.

Notice a peculiar element in Jesus' universality. Not only are all men received into His Kingdom, but at least one great experience is necessary for all—what is here called "rebirth." Even one of the religious leaders of Israel must be born again; moral and spiritual transformation must come to all. There must be a new principle of life in every man.

Take as examples a dozen different types of men and women. *Would a new life be possible for all? What would the "rebirth" mean for each? What would be the element common to all?*

SIXTH DAY: Jesus' seemingly extravagant language concerning the value of each individual is no more startling than the lengths to which He would actually go to win a man.

> And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.
>
> Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto

you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 3-10.

Can it be conceived that Jesus would have consented tacitly to set aside certain groups or races of individuals?

What men and women are we allowing to be placed "outside the pale"?

SEVENTH DAY:

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself.—John 12: 31, 32.

"For Jesus there were no race prejudices, no party lines, no sectarian limits, no favored nation. There was nothing between His love and the world; His heart beat for the world —and, on Calvary, broke for the world. His knowledge of Himself in world relations was the essence of simplicity. 'I am the light of the world.' 'I, if I be lifted up from the earth, will draw all men unto Myself.' The Lord Jesus Christ, in His incarnate ministry, was the divine man without a country. 'Foxes have holes,' He said, 'and birds of the air have nests, but the Son of man hath not where to lay His head.' In His knowledge of Himself as Son of God and Son of man, He rose above kindred and country, to embrace the world" (Charles Cuthbert Hall).

STUDY FOR THE WEEK

I

Though the Kingdom of God is called a kingdom, it is based upon the single principle of the supreme value of the individual of every land and race. Without this reverence for personality there can be no democracy. We owe this conception to Jesus of Nazareth. No man or woman or child anywhere is beyond the possible reach of His Kingdom. So necessary to any real human progress was the understand-

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ing of this that He dwelt upon it again and again. The parables of the Lost Sheep and the Lost Coin are vivid expressions in story form of the truth that He put in such plain words as, "Are not two sparrows sold for a farthing? Yet not one of them will fall to the ground unless your Father wills it. The very hairs on your head are numbered."

The conception of God as Father of all men certainly means that He is Father of every man. The religion that does not take in every individual of every condition in every race has for its god only a provincial deity. The solidarity of mankind is no new idea, but it is coming home to us in new force as the world shrinks in size in our modern life. We have all heard of the poor Irish widow, mentioned by Carlyle, who had to "prove her sisterhood by dying of typhus fever and infecting seventeen persons." So if we do not recognize the solidarity of mankind on the higher levels it will force itself upon us elsewhere.

The Kingdom message of universal brotherhood is for all men everywhere.

II

In those nations where the influence of Christianity has been felt distinctly and continuously, this great ideal has been held up before the eyes of the people. Democracy springs from it, institutions of relief spring from it; however bad the temporary conditions of any man, there is some hope before him. And gradually the thoughtful people everywhere in such nations are beginning to see that their community's progress is ever blocked so long as any group of individuals are left out of a share in the privileges of life. The beggar at the gate of the King's palace eternally mars the beauty of that palace.

So long as there are any individuals outside the privileges of the Kingdom, no true citizen can ever feel that his own Christian life is complete or his own Christian work done.

III

In those parts of the world where Christian influences have not been felt in life, this principle of the supreme value of the individual has never been recognized. If we separate the communities of mankind into two great groups according to their general conception of the integrity and rights of each human soul, those that have felt the influence of Christianity will be all on one side and those that are living in the power of other faiths will be all on the other.

The non-Christian religions do not foster a high ideal of personality, and in nearly every case they minimize individuality. In their results they stand condemned. The caste system of India is a religious system. In China the individual is subordinate always to the family. "To think and act as an independent individual is contrary to the current of Chinese social life." In Japan there is much talk about the theory of morality, but "there is very little sense of personal responsibility." Count Okuma, the great Japanese statesman and thinker, really analyzes the attitude through and through: "The fatal defect of the teachings of the great sages of Japan and China is that while they deal with virtue and morals, they do not dwell on the spiritual nature of man." The faith of Islam at its very heart debases the individual in the very sight of God Himself from a responsible person to a mere counter. The fatalism of this conception is not unfairly represented in FitzGerald's words:

> "But helpless Pieces of the Game He plays
> Upon this Chequer-board of Nights and Days;
> Hither and thither moves, and checks, and slays,
> And one by one back in the Closet lays."

And clearly these religions show one stupendous deficiency. Whatever slight value may possibly be here and there granted the individual, it is recognized only in those who belong to that particular religion. Non-Christian religions never include

humanity in the privilege of their benefits. Individual men, as men, are nothing in their sight.

Is it possible to maintain that any race of man anywhere can advance to a position of peace and happiness while human personality as such is degraded in this way? The experience of all history is against such an idea.

IV

Over against all this stands the ideal of Christianity. Paul spoke of the unity of humanity when he said, "All nations He has created from a common origin." In its recognition of every man as a son of God, in its aim to bring all men of every race within its borders, the Kingdom stands in striking and eternal contrast to the non-Christian religions of the world.

Professor W. N. Clarke sums up the three great reasons why Christianity is entitled to carry its message to every individual everywhere.

"Christianity is entitled to be a missionary religion and to displace all other religions because of its God . . . In its God, Christianity has the substance of the noblest ethics and the sure hope of attainment of the highest character; for its God is the real and living God, whose character is a reality, and whose love for goodness is the most powerful ethical fact in existence. . . .

"Christianity is . . . proposed as adapted to all men because it is a religion of brotherhood, making of mankind one family. It has a history that is honorable in this respect, for it does overleap barriers, ignore distinctions, recognize differences, and establish a recognized unity of man. Though it is far from having attained to its own ideal, its ideal is human fraternity as wide as the human race."

What does this recognition of the value of the individual actually mean? It means that every man of every race is a responsible individual, a spiritual being, partaking of the very nature of God—"made in the image of God," designed for an unending life of satisfying service in His Kingdom.

V

Can the Kingdom actually be established universally? Can the rule of God in the soul of man be actually brought about, whatever be the conditions in his heart and in the life around him?

Jesus Christ was a member of the Jewish race and He lived and preached and died in Palestine. His first disciples came from a race that had been a marvel of exclusiveness for thousands of years before He was born, and it maintains its solidarity today, nineteen centuries after it ceased to exist as a nation.

Yet before those who knew Jesus on earth were dead, the early Christian Church was established far beyond the borders of Palestine. Titus, Cornelius, an Ethiopian eunuch—these were not Jews; and one of the writers of our New Testament, Luke, was a Greek. Christian missions spread over the whole of the ancient world about the Mediterranean and out to Gaul and across the narrow channel to Britain, and among the earliest disciples are found scholars and artisans, old men and children, slaves and their own masters. Back somewhere in history each one of us owes his present knowledge of Christianity to some missionary.

The facts of our own day are even more remarkable. There are Christians in every continent. Low-caste and high-caste in India, scholar and coolie in China; bushman in Africa, men and women from the most cultured classes of Japan, all sorts and conditions of men in Europe and America—the nations have already come from the East and the West to sit down in the Kingdom. Take note of this list of outstanding men and women in Asiatic and African Churches:

Honda, the first Japanese Methodist Bishop; Joseph Hardy Neesima, the founder of the Doshisha; Pastor Hsi of China; Chundra Lela, the devoted evangelist in India; Tiyo Soga, of South Africa. Of the present generation we must place high on the roll of great Christian leaders such persons as Ding Li Mei, "the Apostle Paul of China"; Elijah Makiwane,

the able and cultured Kaffir of Africa; Azariah, the first native Anglican Bishop in India; the patriarchal Chatterjee, Moderator of the First Presbyterian General Assembly of India; Noboru Watanabe, Japanese Chief Justice of the Supreme Court of Korea; Dr. Tasuku Harada, President of the Doshisha; Uemura, the great preacher editor and theologian of Tokyo; Dr. Li Bi Cu, physician in China; C. T. Wang, statesman and Christian worker in China; Pastor Kil, Korean evangelist; Yun Chi Ho, the Korean patriot and Christian educator; Dr. Mary Stone and Dr. Ida Kahn, Chinese women physicians; Miss Ume Tsuda, Japanese woman educator and temperance leader; Miss Michi Kawai, national secretary of the Young Women's Christian Association in Japan; and Pandita Ramabai, a leader of the women of India.

VI

In briefest outline, an attempt has been made to suggest that, over the whole world, the one hope for men who would maintain their individual integrity, dignity, and power, is the Kingdom of God. Jesus' ideal of the rule of God in the human heart has actually been realized in men and women of every race and condition.

The Kingdom is, however, not a theory but a challenge. Its privileges cannot be selfishly enjoyed. Brotherhood evaporates in a selfish community. Once to have grasped the Christian conception of the individual is to have joined a crusade that will not be complete till every human being on earth has been brought within the Kingdom.

Suggestions for Thought and Discussion

How far can Christianity become the universal religion?

Do differences in national characteristics and needs make national religions desirable?

Are there elements in Christianity that hinder its becoming universal?

Compare the suitability of Christianity to meet the need of

England and India, America and China, the Orient and the Occident.

Is there any race or condition which the Christian religion has been unable to reach? To what extent has Christianity been able to develop leadership in every race?

Why does Christianity tend to be a universal religion?

How does one's obligation to his own race or nation compare with his obligation to other races or nations?

In what ways did Jesus break with Jewish exclusiveness in His dealings with individuals?

In its history to what extent has Christianity followed the ideals of its Founder in its inter-racial and international character?

How far is America's opportunity to know Christianity dependent upon the missionary character of that religion?

If two appeals for help come to a person—one from people of his own, the other from people of an alien nation—to which ought he to respond? Which would be following Jesus' ideal?

What is the Christian's obligation today to individuals of other lands and races?

CHAPTER V

THE TERRITORIAL LIMITS OF THE KINGDOM

Daily Readings

The attempt has been made to show that Christianity has a message for every individual, and that individuals of every race and condition have accepted the call to citizenship in the Kingdom and gladly built their lives into the Kingdom enterprise. We are faced at once with the further question: Though individuals everywhere may accept Christianity, is it wise and is it possible to press the message of the Gospel in every nation of the world?

First Day: The Kingdom was not expected by Jesus to advance as an organized army advances, securing all the ground in every direction before it moves on.

> Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the

tares, and bind them in bundles to burn them; but gather the wheat into my barn.—Matt. 13:24-30.

Good and evil grow up side by side in the world. This is to be expected. The Kingdom will, according to Jesus, permeate everywhere, even among those who are its enemies. Read Matt. 13:36-43.

What is the meaning of this parable for the individual Christian who is anxious to see his religion advance in the world?

SECOND DAY: The silent, steady, inevitable advance of the Kingdom was pictured by Jesus in several striking parables.

Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.—Matt. 13:31-33.

"Religion spreads by contagion. Our Lord bases His expectation of the extension of His Spirit throughout the world not upon any grand and powerful institution but upon the secret, unnoticed influence of man upon man" (Dods).

What is the limit of our influence? When do our own acts have an effect on the other side of the world? Is this true of bad acts as well as good?

THIRD DAY: When Paul of Tarsus was a Jewish rabbi, he had little eagerness to carry the message of his religion beyond the bounds of his own race. When he became a Christian his transformation in this particular regard was so com-

plete that he gave his whole life to the task of preaching the Gospel message *outside* the Jewish nation.

> Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius and Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.
>
> So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.—Acts 13:1-4.

What impulse sent Paul out into this wider mission? What makes a man a missionary? What evidence is there of similar direction today?

FOURTH DAY:

> And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,
>
> I have set thee for a light of the Gentiles,
> That thou shouldst be for salvation unto the uttermost part of the earth.
>
> And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region.—Acts 13:44-49.

Notice the leaven of the Kingdom already at work in the world.

"Have you learned to study with interest the growing Kingdom of God in the world; the irresistible trend of civilization; the development of social forces that are evidently beyond the control of men or any combination of men, especially the transformation of heathen civilization?" (Bosworth.)

Is it our duty to study the growth of the Kingdom of God? On what other grounds can we for ourselves judge of its universal claims?

FIFTH DAY:

> And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed.—Acts 14: 1.
>
> Thus Paul went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.—Acts 17: 33, 34.
>
> And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.—Acts 18: 4.
>
> But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.
>
> Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.
>
> For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little

> business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth.—Acts 19: 9, 10, 18-20, 24-27.
>
> And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.—Acts 28: 30, 31.

SIXTH DAY: The Great Commission unquestionably expresses completely the whole spirit of Jesus' life and thought. The early disciples acted upon it with all their energies, and ever since men and women who have most fully understood the spirit of Jesus have made it the guiding principle of their lives.

> But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—Matt. 28: 16-20.

How far can the spirit of this commission be made a determining factor in deciding life work?

SEVENTH DAY: In the record of the vision of an early disciple we see the faith of one who lived in those troubled and uncertain times. In spite of the comparatively small progress of the Kingdom, in spite of the powers arrayed against it, he could say:

> After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying,
>
> Salvation unto our God who sitteth on the throne, and unto the Lamb.—Rev. 7:9, 10.
>
> The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.—Rev. 11:15.

Is there more or less reason for me to believe that this great task may be completed? What is my reasonable share in its completion?

STUDY FOR THE WEEK

I

It must be admitted that those nations that are called Christian nations are far from being truly and perfectly Christian. Great evils exist within their borders. These are but tares in the great wheat field. We have tried to indicate here and there how much Western civilization really owes to the influence of Christian ideals, often unrecognized, often totally despised. New problems arise among us. New combinations in society raise difficulties that could not have arisen in other times. But still we make progress. Our spiritual unrest is as great a sign as our achievements, for it means that the standards are being raised. Men of the world taunt Christians with inconsistency, but such taunts imply with tremendous force that the *Kingdom standards are actually*

above other standards: more is expected of Christians than of other men.

Our social organization is bad enough; but the movement toward democracy, the spread of education, the development of the Christian home, the new interest in all organizations for the relief of misery—these are distinct gains. In a hundred ways our civilization owes its debt to Christianity. The Kingdom advances among us.

II

The non-Christian lands lie out before us an eloquent witness as to what the whole world might have been without Christ. The ethnic faiths have no message of hope for the individual or for society. Let us scan some of the social results in non-Christian lands.

The non-Christian world is pitifully, desperately *poor.* It is estimated that in India more people than live in the United States never have more than one good meal a day. Lord Cromer estimates the average yearly income in India at about $9.00 per capita. Making all allowances for differences in money values, this is poverty, extreme and relentless. The coolie classes in China are about in the same situation. Life rolls out just one painful struggle to keep alive. Nothing short of the marvelous stamina and courage of that race could bear the awful strain. In a single province one famine, with the disease that followed as a consequence, carried off 10,000,000 people. A single subnormal harvest in Japan means untold suffering for a large proportion of the population. These examples might be multiplied indefinitely.

The non-Christian world is *ignorant.* Not one in ten in all Asia has yet had the opportunity of any kind of an education. President Faunce presents a terrible array of figures: "Indians who can read and write number only ninety-eight per thousand in the case of males, and seven per thousand in the case of females. We usually speak of China as an educated people, and the governing classes have indeed been through a strenuous intellectual discipline, but a fair estimate

would be that only one in twenty of the male sex can read intelligently. In Egypt only one person in seventeen can read. As regards the illiteracy of Central Africa and the South Sea Islands, nothing need be said. The great mass of humanity has no conception of the use of a written or printed sign to convey an idea."

The non-Christian world is helpless in the face of disease. *It is a sick world.* In India, where the British Government has attempted to relieve the situation by providing hospitals and medical aid and medical men, as many people as are in the United States are beyond the reach of even the simplest medical aid. A general estimate by careful students suggests that ninety out of every hundred of the inhabitants of non-Christian lands, especially outside the largest cities, have absolutely no access to medical treatment. The Rockefeller Foundation on Medical Work in China reports that "the need for medical work is found to be greater than anticipated. Not only do the Chinese people lack almost all opportunity for medical treatment outside the relatively few centers where missionaries and hospitals have been established, but the development of modern conditions, the introduction of machinery, railways, etc., have resulted in an increase of suffering due to accidents and occupational diseases." In America there are 1,600 physicians to every 1,000,000 of population, while in China there is one physician to, roughly speaking, every million people.

And will not those whose true sympathy has led them to appreciate the *wrongs and limitations suffered by women* in civilized countries think too of the situation in non-Christian lands? Forty millions of women in India pass their lives in the enforced seclusion of the zenanas. Out of some 144,000,000 of Indian girls and women, less than 1,000,000 receive the barest rudiments of an education. When we consider that these secluded women can receive medical attention only from women, it is easy to understand the urgent call of the Indian National Missionary Conference for women physicians. Women are regarded in practice and theory, both in Japan

and China, as constitutionally the inferior of men. Various estimates of the education of women in China suggest that possibly one in every thousand can read. Sherwood Eddy has fairly summed up the crime of Islam: "Can it be said that the hundred millions or more of Moslem women have their God-given rights under this system? For centuries the desolated villages of Africa, and the long slave gangs on the dreary march from the Dark Continent to the slave markets of Constantinople, during which more than half died by the wayside, add their volume to the tale of ruined and wronged womanhood which is chargeable to the Moslem faith. Islam casts its shadow upon womanhood, even within the gates of Paradise, where she is conceived to exist to satisfy the lust of man. Any one who has traveled through Moslem lands can hardly write with calmness or without a sense of burning indignation when reviewing the wrongs of womanhood under Islam."

III

With all this it is necessary to reemphasize the great fact of the solidarity of the world. The movement that is drawing mankind together, that is emphasizing the solidarity and oneness of humanity, is thereby making the problems of the Orient the problems of Europe and America. In the words of James Bryce: "It is hardly too much to say, that for economic purposes all mankind is fast becoming one people in which the hitherto backward nations are taking a place analogous to that which the unskilled workers have held in each one of the civilized nations. Such an event opens a new stage in the world's history, a stage whose significance has perhaps been as yet scarcely realized either by the thinker or the man of action." Our problems are indeed world problems. Not only the character of the message of the Kingdom but stern necessity presses upon its citizens a world task.

Western influence, Western education, Western science, Western industry, Western political ideals, have penetrated

the age-long satisfaction of the Orient. The tension points in the modern world are not confined to America. This unrest is as marked today in China as in America, in Asia as in Europe. The added danger of the situation in the Orient is that this Western influence, apart from the missionary influence, is largely materialistic and atheistic. These influences beating in upon the Eastern world have undermined their old systems of belief, their old standards of morality, and those customs, ethical and religious, which have been a conserving force in the life of the individual and the nation. The new industry is for the most part actuated by the spirit of materialism and there is danger that in Japan, India, and China there will grow up the most cruel instances of exploitation that the world has ever seen outside the condition of human slavery.

The outstanding fact of the history of our present time is the conquest of the world by Western civilization. In the words of Dr. Shailer Mathews, "Missions may be described as this civilization carrying its fundamental ethical and religious ideals to the world it is about to conquer. The question of the influence of the West upon the East is no more an open question, it is a settled fact."

The influence of the spirit of Christ has not always dominated the official leaders of the so-called Christian nations as they have dealt with the non-Christian nations. These nations have sought justice at the hands of their enlightened and progressive neighbors; for the bread they have asked they have sometimes received a stone. Coolidge, in "The United States as a World Power," says: "Suddenly, without warning, the Western nations entered upon a wild scramble for land wherever it was not strongly held or protected by competing interests," and Reisch, in his book "World Politics," adds that "men who, as civilization pushes forward its outposts, come in contact with the savages usually have no ability or desire to understand them. Cruel methods of conquest and subjection are pursued and most of these races would be happier if they had never seen their civilizers."

In "The Present World Situation," Mr. Mott shows how widespread has been this Western aggression: "Thus ninety-six per cent of the African continent has been parceled out among European nations; Persia has virtually been divided between two Christian powers; other large sections in the heart of Asia have been claimed as zones of interest by European nations. Considerable areas of China have been taken from her by so-called civilized powers. The history of the concessions demanded and wrung from China in her sea coast and river ports, is one of which the West may well be ashamed. Through such seizures of great areas and ports in different parts of the world, the men of Western lands have given notice that the yellow and black races must be obedient to their will. Such aggressions build up a high wall against moral and religious teachings emanating from representatives of these aggressive nations. Is it strange that many of the better informed of the peoples of these weaker countries say, 'Christianity is the religion of the lands which have thus insulted, injured and robbed us. We want none of it'?" The whole impact of the West upon the East must be Christianized.

It is plain that there can be no talk of just building up the Kingdom of God in America or in Europe. The Kingdom can be realized in the Occident only as it is realized in the Orient. Christianity has no choice as to its world-mission. Forces not governed by cautious spirits in our new continent have pushed us into our larger destiny, and the campaign must be carried on everywhere. The so-called Christian nations must not only be really Christianized within; they must be made Christian in their dealings in other parts of the world. Missionaries of trade and commerce go out for their selfish ends; they are often enemies of the Kingdom, increasing the final difficulty of the task a hundredfold. America can never be truly Christian apart from the Christianizing of all nations.

The message of the Kingdom must be carried everywhere—or dropped frankly and completely.

IV

For the colossal task of making Christianity a vital force in these lands there are only 24,000 missionaries. Forty-two millions of Asia's population live in sections untouched by missionary agencies. In one district of Bengal, of 2,754,000 population, there is but one missionary. At this rate the city of London would have less than three workers. The situation in Bengal is fairly typical of the situation in Japan, China, and Africa, while there are many vast areas with a population of two hundred million as yet totally unoccupied.

After thus fairly facing the question of the greatness of the task, the difficulties to be surmounted, and the vastness of the work yet to be done, we properly ask, "What has been accomplished, and what are the possibilities of ultimate success?"

While we recognize the many streams of influence that have made for the recent progress in the non-Christian world, and would by no means attribute all this progress to the missionary enterprise or to the Christian faith, it remains true that the missionary force has been the great main-spring in human progress and in the advance of civilization in the non-Christian world. The missionary has given to the peoples of these lands Christian literature, has led in the establishing of modern education, hospitals, leper asylums, philanthropic agencies, industrial schools, and has been the most important factor in changing and elevating the position of women, in establishing Christian homes and a Christian church. Under the influence of the missionary great social reforms have been or are being successfully waged against infanticide, slavery, child marriage, foot-binding, and the opium curse. In the social and political reconstruction of these lands, the Christian ideal is becoming a steadily enlarging factor.

The *National Review,* a secular journal in Shanghai, said editorially, November 12, 1910, "It would be very difficult indeed to say where and when the movement for constitutional reform was born but we do not think we should be very far

wrong if we dated it in 1807, when Robert Morrison first set foot in China. From that event dates the opening, the very slow opening of China's eyes to her own defects and weaknesses, and it has been from the successes of the Morrisons in their thousands that the fuller enlightenment of China has come." A professor of the Imperial University, Tokyo, declares that "at least a million Japanese outside the Christian church have so come to understand Christianity that though as yet unbaptized they are framing their lives according to the teachings of Christ."

As a typical though striking illustration of this missionary influence look at the Uganda Mission. In 1876 the first missionaries left England for Uganda. A number of them died on the journey and two were killed before they reached their destination. The obstacles encountered by the missionaries in Uganda were seemingly insurmountable. Bishop Hannington, on his arrival on the borders of the country in 1885, was murdered by order of the king. In the following year persecution was so fierce that it threatened the entire extermination of Christianity. Native Christians were persecuted, tortured, roasted alive. The people were of a low order, and the prevalence among them of laziness, falsehood, lust, murder, and other barbarous practices, together with witchcraft and superstition, rendered this a most unpromising field. The Arab traders and the opposition of Islam added to the difficulties of the undertaking. The missionaries were obliged to reduce the language to writing. All these conditions seemed to make Uganda a field where the conditions of race and environment would make impossible the establishment of the Kingdom. For thirteen years there were very meager results, but in 1890 the tide turned and in 1895 the work was established at ten stations and 200 buildings were thronged with worshippers every Sunday. Between 1897 and 1902 there were 24,387 converts and on October 5, 1914, Daudi Chwa, the first Christian king of Uganda, was crowned. The rapid growth of the Church was maintained and in 1914 there were 7,897 baptisms of which 6,042 were adults. Mass movements

are going on in four or five different centers and education is making marvelous advance.

The conclusion to which the members of Commission I of the Edinburgh Conference came after a most careful and complete survey of the non-Christian world epitomizes the convictions of intelligent students of the world situation.

> "The Commission, after studying the facts and after taking counsel with the leaders of the missionary forces of the Church at home and abroad, expresses its conviction that the present is the time of all times for the Church to undertake with quickened loyalty and sufficient forces to make Christ known to all the non-Christian world.
>
> It is an opportune time. Never before has the whole world-field been so open and so accessible. Never before has the Christian Church faced such a combination of opportunities among both primitive and cultured peoples.
>
> It is a critical time. The non-Christian nations are undergoing great changes. Far-reaching movements—national, racial, social, economic, religious—are shaking the non-Christian nations to their foundations. These nations are still plastic. Shall they set in Christian or pagan moulds? Their ancient faiths, ethical restraints, and social orders have been weakened or abandoned. Shall our sufficient faith fill the void? The spirit of national independence and racial patriotism is growing. Shall this become antagonistic or friendly to Christianity? There have been times when the Church confronted crises as great as those before it now on certain fields; but never before has there been such a synchronising of crises in all parts of the world."

Suggestions for Thought and Discussion

What is wrong with the non-Christian world?

In looking over the world today for a desirable place to

live, would you turn to a Christian or a non-Christian country? Why?

Are the non-Christian religions responsible for the poverty, disease, ignorance, and degradation of women in non-Christian lands?

Can an American ignore with impunity the conditions in other nations?

Can anything happen in China without affecting America? In what ways is America influencing China?

Can America be Christianized without the Christianizing of other nations?

Is there a reasonable hope of winning the non-Christian world?

How large is the present missionary force? What are the outstanding accomplishments resulting from their work?

What does the experience in Uganda show as to the possibility of Christian work abroad becoming self-sustaining and self-propagating? What other similar achievements have there been in non-Christian lands?

How large a missionary force is needed to win the world? Can America bear her share?

CHAPTER VI

THE SUPREME OPPORTUNITY

Daily Readings

Evidently we have in this Kingdom of God a great challenge to every man and woman whose instincts rise above the mere level of keeping alive in this world. Its service is offered as the biggest opportunity that faces any human being.

First Day: This great cause that lay closest to the heart of the Carpenter of Nazareth, the Master-Leader of men, was described by Him in words that permit of no misconstruction.

> The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.
>
> Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.—Matt. 13: 44-46.

> Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.—Matt. 6: 31-34.

What was Jesus' plain estimate of His Cause?

What does it mean for a man to "sell all he has" to purchase the Kingdom?

SECOND DAY:

> And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, Teacher, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.—Mark 10: 17-22.

Why did Jesus face this strong young man with this difficult question?

What was the young ruler's dilemma? Why did he refuse? In what ways is the same choice facing all college students today?

THIRD DAY: Jesus made it perfectly plain, as we have seen, that loyalty to Him meant loyalty to His cause—the Kingdom of God. This means that loyalty to Jesus Christ means active, willing cooperation in the Cause.

> And everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.—Matt. 19: 29.

> Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother,

or father, or children, or lands, for my sake, and for the gospel's sake.—Mark 10:29.

And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake.—Luke 18:29.

Notice, in these parallel passages, the identification of three issues—"my sake," "the gospel's sake," "the Kingdom's sake."

What other leaders were completely identified with their causes? Why must a leader be so identified?

FOURTH DAY: Not only did Jesus identify Himself and His Cause, but He would accept no extravagant devotion to Himself unaccompanied by a real desire to serve that Cause.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Matt. 7:21-23.

Why did Jesus refuse to receive devotion like this?
Why does any leader doubt the reality of devotion which does not include his cause?
What is the real evidence of loyalty to "the flag"?

FIFTH DAY: When Peter professed a great affection for his Master, Jesus answered him in significant words.

So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second

> time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. —John 21:15-17.

The answer to these protestations of loyalty was a command to serve. Was this a legitimate test of Peter's loyalty? How did Peter meet this challenge? Read Acts 4:5-21.

When does a parent most appreciate protestations of affection from a son or a daughter?

What makes a leader put immediate responsibility on a new recruit?

SIXTH DAY: In all literature there is no finer passage than that in which Jesus proclaims His high authority and at the same time promises to His followers the deepest satisfaction in His service.

> All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11:27-30.

Does the service of the Kingdom really appeal as a life in which the highest satisfaction can be found? Why?

SEVENTH DAY: Would the following covenant made by the individual in secret satisfy the demand of Jesus for loyalty to Himself and the Kingdom of God?

"I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than my personal success.

"I will not drift into my life work, but I will do the utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

"As I find it, I will follow it under the leadership of Jesus Christ wheresoever it take me, cost what it may."

Study for the Week

I

To all mankind Jesus addresses one single tremendous command: "Follow Me!" The religion called Christianity is not presented to the world as a vague theory of life, a mere body of ideas. It embodies its ideals in a person "at once so definite and enduring as to satisfy the highest religious needs of the individual, and to provide a standard by which, according to the common agreement of the best and wisest of mankind, the religious progress of humanity is to be tested." Jesus is the "distinctive feature of the Christian religion." And His distinctive word to us all is that simple demand—"Follow Me."

The command has often seemed abstract. Loyalty to Jesus Christ has come to many of us merely as a term. It becomes clear, concrete, decisive when we come to understand the Cause for which He gave His life. Then we understand the tremendous moral import of personal devotion to Him.

When Garibaldi cried to his men, "Follow me!" they followed him because he stood for a great cause. They turned not back when he proclaimed: "I promise you forced marches, short rations; bloody battles, wounds, imprisonment, and death," for they knew the significance of loyalty to their general. So Jesus claims men's loyalty in the interest of an enterprise to which no man need be ashamed to give his allegiance—to bring in God's Kingdom of brotherhood on

earth. He claimed to be one with God, but He refused that devotion to Himself that was barren of thoroughgoing devotion to His program of action. So it is that He has numbered among His followers through the centuries a great army of leaders of men even though He has held out only the hope of the hardest kind of battles. Only the security of His cause could make Him not only demand that a man sell all his goods, or hate father and mother for His sake, or take up a life of suffering in His name, but also proclaim triumphantly to His followers: "Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake!"

II

Our lives gain significance mainly through the cause to which our best efforts are given. Individuals may live unrelated lives of usefulness in a small way, but those who really play a part in the advance of humanity gain their real power through their loyalties. Name over some of those men and women whom we are forced to call great, and notice how they fit into some cause. Moses, Paul, Luther, Cromwell, Napoleon, Wilberforce, Florence Nightingale, Lincoln, Lee—each suggests an enterprise. Moses in the palace of Pharaoh's daughter would probably have lived and died unknown. Paul as Rabbi Saul would never have shaken the world. Remember that Napoleon rose while he remained truly loyal to a great movement, and fell when he sacrificed France to play his own game.

But there is no need to go to the outstanding characters of history. All about us are mediocre men and women rising to true greatness, doing and being something in the world, because they are willing to give themselves up heart and soul to some consuming loyalty.

Every great cause is hard upon its followers; it demands a life-time of service, it calls for sacrifice perhaps to the limit of life itself. But there are recompenses; for a cause

gives us something to work for. We feel the touch of the shoulders of our comrades in times of crisis. A cause gives us duties strenuous and absorbing to help us over our periods of depression and sorrow, and a great sense of the fulfilling of our purpose for living. In life we are bound to struggle and suffer: how it is all transformed if we can feel that we are struggling *for* something and suffering *for* something!

III

The Kingdom of God, the cause of Jesus, is a cause at once complete and satisfying; for it takes up within itself all other noble causes, and it offers a field for all sorts and conditions of men. Those who are eager to satisfy the widespread spiritual unrest of men, to make them see God as He is and serve Him as they can—such cannot feel limited in the service of the Kingdom, which aims to make God through Jesus Christ reign in the heart of every man in the earth. Those who are burdened by the weight of terrible poverty and injustice, of the turmoil of the conflict between classes and races and nations; who want to see wrong made right, who want to shatter "this sorry scheme of things entire" and build up a world society in which life shall be free and happy and purposeful—will these not be supremely satisfied by working for the new order of Jesus Christ?

Alike, scholars of Europe and America and unlearned natives of Africa just saved from savagery, can all play a part. There is service for a statesman like Gladstone, an explorer-missionary like Livingstone, a business man like George Williams, a preacher like Phillips Brooks, a scientist like Agassiz, a missionary like Carey, a soldier like Gordon, a social worker like Jacob Riis, a reformer like Frances Willard, a poet like Browning, a teacher like Mary Lyon; the list might be increased till it covered every useful vocation in society. There is no proper activity of man that cannot be used in this wide and varied task.

Nor do conditions impose any final limitation on usefulness

in the Kingdom: some men can make their influence felt through nation after nation, but they are no greater in the Kingdom than others who have lived out their lives in little country villages.

And in such an undertaking as this even time becomes as nothing: for, though that heroic young American, Theodore Lee, lived to see just the beginning of his work in India, the impulse goes on and on; and in Manchuria leading men are still under the influence of the fearless young Arthur Jackson, who died at his post while leading victorious forces against the dreaded pneumonic plague in the first year of his service.

Can we doubt that this cause is really God's cause? If we are in line with His purpose, the universe is with us—no honest effort, however slight, can possibly be wasted.

IV

It is no extravagant suggestion that each of us ought to make loyalty to the world-wide Kingdom of God the guiding motive of life. Very few of us start out today determined to be simply selfish; and if we decide against such a course, it is necessary to discover some sound basis for our actions. Service to God in the Kingdom of Jesus Christ is the one motive that can insure a really successful life. It ennobles the smallest acts of our daily work and our daily recreation. It puts a great aim before us. It puts us in the line of the great Christian heroes of the past. It insures us friends from among those who, with all their shortcomings, are trying harder than anyone else to serve the best interests of humanity. It is the great Cause to which to belong.

This service claims all of each one of us. Every loyal citizen should be ready to serve where and how he can render his greatest service to the Kingdom. Far beyond words to tell is the need of willing and able men and women who will strive with every power they possess to serve the Kingdom every day by every thought, every word, every act

of their lives. "And lo, I am with you always, even unto the end of the world."

Suggestions for Thought and Discussion

What is the relation of a person's cause to his decisions and achievements?

If you know a person's supreme loyalty, how far can you predict his achievements?

Why is loyalty so powerful a force in life?

How does a great cause make the life more rewarding?

Can Jesus' claims for the cause of the Kingdom of God be justified?

What claims did Jesus make for His cause of the Kingdom of God?

In what relation to devotion to Himself did He place loyalty to His Cause?

What opportunities to help solve the outstanding personal and social problems of the day does allegiance to the Kingdom give? How?

How nearly does this Cause draw out all one's energies? How does it affect decisions?

Is the Kingdom of God the one cause that can insure a completely successful life? If not, what cause would you suggest? If it is, why?

How fully does the following statement of a Christian's fundamental life work decision embody this Kingdom viewpoint for directing one's life and choosing one's life work?

I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than my personal success.

I will not drift into my life work, but I will do the utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

As I find it, I will follow it under the leadership of Jesus Christ wheresoever it take me, cost what it may.

CHAPTER VII

THE CHRISTIAN IN THE DAY'S WORK

Daily Readings

If indeed, the Kingdom of God is the Cause most worth while, it follows that our plain duty is to give up our lives to the forwarding of that Cause. Does this not imply that all our time ought then to be enlisted in direct service, that anyone who has proclaimed his loyalty to the Kingdom ought forthwith to become a minister, a missionary, or a social worker? But, in such a case, how is the ordinary work of the world to be accomplished? Must a man choose between serving the Kingdom on the one hand or joining the army of daily workers on the other? Are some callings "sacred" and others "secular"?

First Day: There is no indication that John the Baptist, when he preached the Kingdom, suggested that the people should leave their regular occupations. He seemed rather to suggest a new standard to be applied in the tasks already assumed. Notice the very practical nature of injunctions to the multitudes, the tax-collectors, and the soldiers.

> He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the

multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages.—Luke 3:7-14.

Translate John's answer into modern terms.

How do his demands compare with those of the old prophets? (See the prophecy of Amos.)

What light does John's attitude throw upon the problem of the difference between "sacred" and "secular"?

SECOND DAY: The fine religious sense of the Hebrews recognized the dignity of labor. Can you find a finer tribute to the sacredness of good workmanship than Moses' words about Bezalel?

And Moses said unto the children of Israel, See, Jehovah hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of skilful workmanship. And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the skilful workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship,

and of those that devise skilful works.—Exodus 35:30-35.

Is it wrong to describe good workmanship as "inspired of God"?

What place has fine workmanship in the Kingdom enterprise?

THIRD DAY: The old prophet Samuel laid upon the young Saul at the beginning of Saul's Kingship the high commission of God.

> And when they were come down from the high place into the city, he communed with Saul upon the housetop.—I Sam. 9:25.
>
> Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that Jehovah hath anointed thee to be prince over his inheritance?—I Sam. 10:1.

Do we in any way recognize today the responsibility of our public officials to God? How?

What opportunity has a public official to serve the Kingdom?

FOURTH DAY: Paul of Tarsus made no secret of his own trade. If our reading of the record is correct, he practiced it during his lifetime for considerable periods. One of the noblest elements in Jewish education is seen in the fact that every true son of Israel learned a regular trade as a boy. Jesus himself was a carpenter. Labor had distinct dignity and significance for the Jew.

> And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.—Acts 18:2, 3.

For ye remember, brethren, our labor and travail: working night and day that we might not burden any of you, we preached unto you the gospel of God.—I Thess. 2:9.

Fifth Day: In one of his most pointed letters Paul referred to the bad habit of forgetting that men and women with various abilities were all necessary in the building up of the Christian community. He issued a sharp warning against the minimizing of the importance of any part of the general task.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members

should have the same care one for another.—I Cor. 12: 12-25.

Is any one kind of labor more valuable than another? Why, or why not?

SIXTH DAY: Jesus drew out for special service a little group of men. Among these disciples, we find a great variety of types, in spite of the fact that they were evidently chosen to be an "inner circle." They came largely from the ordinary occupations of life.

> And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphæus, and Thaddæus and Simon the Cananæan, and Judas Iscariot, who also betrayed him.—Mark 3: 13-19.

Here were simple fishermen like Peter and Andrew; ardent enthusiasts like John and James; Matthew, the tax-collector, a member of a despised caste; Simon the Zealot, one of the revolutionaries; and an honest doubter like Thomas.

SEVENTH DAY: *Can we justify from the Bible the distinction between "sacred" and "secular"?* How far does our study imply the importance and necessity of all callings?

Certainly even under ideal conditions, the citizens of the Kingdom require food, houses, clothing, transportation, medical assistance, legal aid, and all the rest. These activities represented here are not additions to life or mere supports of life; *taken all together they make up daily life itself.* How

can the conduct of all such work fail to be of the deepest importance to the Kingdom?

Comparatively only a few are required for professional posts in connection with the work of the Church and those agencies specifically engaged in what is known as "altruistic" work. The great mass of Christian men and women are needed to carry on what is called the ordinary work of life. Certainly this must be of importance in the Kingdom.

What difference does it make, if all work is really a part of the Kingdom enterprise?

Can we ever legitimately draw the distinction between "sacred" and "secular"?

Study for the Week

I

Church attendance, Sunday School work, the down-town mission, the men's club—such duties, though they are in the direct service of the Christian Church, are the activities of *spare* hours. The money that we raise for the poor, for the new church building, for our missionary in Africa—these gifts, though necessary and directly supporting the regular work of the Church, are taken from money outside the necessary round of expenditure. Of course, year by year, men and women who have been gripped by the needs of humanity are increasing the quantity of time and money they can devote to this service by the simple process of spending less on other things.

Even the personal service of those who are ever on the alert for an opportunity to speak a word of encouragement, or sympathy, or practical advice is the service largely of spare time. The main difficulty of our complex modern life is that even the most persistent among us can never find enough time for the cultivation of their personal contacts.

In any normal life, "working hours" take up the solid bulk of that period in the twenty-four hours when we are mentally and physically at our best.

To what extent have men and women really grasped the significance of these hours for the advancement of the Kingdom?

II

The greatest opportunity and the highest obligations are found in the regular course of daily work. At the same time it is the hardest part of the duty of a Christian. Is it easier to carry out the principles of Jesus in business or to attend regularly the service of the Church? The very difficulty makes the challenge.

There is no real distinction represented by the terms "sacred" and "secular"; and certainly these terms are, as a rule, badly misused in such connections as we are now considering. If our greatest opportunity indeed lies in the course of our daily work, then it is hard to conceive of anything more truly sacred than that same daily work. The job becomes a mission. In the common manner of speaking, it is often suggested that the Christian layman makes up for the secularity of his daily life by the sacred task of teaching a Sunday School class. If his daily life is really secular, the class will probably be secular too. By our conduct in our working hours, not by our actions on Sunday, will the world judge of our religious faithfulness and indeed of the very character of Christianity itself.

The pious aunt who said: "We had expected John to take up the Lord's work, but he has gone into the soap business," expressed with complete clearness the whole false philosophy of life service that has grown up in many Christian communities.

The true Christian engineer builds his bridge exact and well so that it may be of proper service to his fellowmen and may please a God of Truth who would have all work honest and sound. The truly Christian physician makes war upon disease, curing where the need arises, but aiming to prevent wherever he can; he has no interest in the profitable

venture of cleverly keeping people sick. The truly Christian lawyer is trying to secure justice, not merely to win cases. The truly Christian merchant sees his work as his service to the community; we can hardly think of him as countenancing sharp tricks of the trade or as tempting his customers into luxurious extravagance and futile display. He who is captured by Jesus' spirit of service never asks himself, "How can I run my business so that I will make more money at it than was ever made before?" but, "How can I run my business so that, while it provides me an honest living, I can make it serve the community better than such a business has ever served the community before?"

Merely to mention the home is to call up its wonderful influence on the world. The impression of the religious exercises of the Church may be profound, but it is operative at most a few hours a week, while the silent and persistent influence of the home works day and night upon the growing boy and girl. At times one is tempted to wonder whether anyone but the mother really matters in the building up of strong humanity in the modern world. If we must apply the term sacred somewhere let it be used to describe this opportunity.

All life must be one with each of us. The dead set of six working days of commercial and professional activity carried out in the spirit of personal selfishness or easy compromise with low principles, inevitably draws all the rest of our lives down to its level; Sunday becomes a hollow show and the services of the Church the dreariest mockery.

III

Most of us are still unentangled. It is then our duty to keep out of those callings which seem to make dishonesty and selfishness inevitable. There are many of us who are deeply interested in the problem of the man who is in a dishonest business but has a wife and family dependent upon him. Would it not be proper to let our interest run deep

enough to cause us, by proper foresight, to avoid getting into that kind of a business?

There is, however, a plain problem that must be fairly faced. We are all of us in a social and economic life that as yet we have had practically no part in creating. Large business enterprises are not under the control of the new employees beginning to work up from the bottom. All professions have a code that may at times be very oppressive. But no one is expected to turn the world upside down in a day. It does often seem difficult to find a place where everything is open and above board as it should be, but he who starts out with a strong initiative, determined to choose out of many openings that which he has every reason to believe will make honest life possible, will be in line with his plain duty. And in the conduct of every-day business, the will to do the right thing overcomes many obstacles that loom large in the mind of the persistent "trimmer."

IV

Of course, the easy talk of the street likes to dwell upon the vast trickery of business life, the dirty side of politics, the costly quackery of medicine, the ludicrous injustices of the administration of the law; and it is not unwholesome that we should all realize that these bad conditions exist. But these evils are present not to be talked about but to be overcome, and really determined men and women do not waste any time weeping because they cannot find a perfect situation.

The British statesman, William Ewart Gladstone, wished to enter the ministry in early life. When it became clear to him that he should enter public life he did not feel that he was turning aside from his duty; he began his career in Parliament with the same vow of service to God with which he would have entered the ministry. Take his whole life and consider it fairly (John Morley, "The Life of Gladstone"). Sixty years he served his country in public offices. Of course he made errors in judgment; of course he was

criticized severely by friend and foe alike: that is the price of living strenuously for service. Mistakes and criticisms are avoided only by him who never tries. When that long and busy life was over, Lord Salisbury, whose judgment in such a case is final, said in the House of Commons: "He will leave behind him, especially to those who have followed with deep interest the history of later years . . . he will leave behind him the memory of a great Christian statesman. Set up necessarily on high, the sight of his character, his motives, and his intentions would strike all the world. They will have left a deep and most salutary influence on the political thought and the social thought of the generation in which he lived, and he will be long remembered not so much for the causes in which he was engaged or the political projects which he favored, but as a great example, to which history hardly furnishes a parallel, of a great Christian man." All this in a life given to politics! Gladstone might rightly consider himself a statesman "by the grace of God."

An example for men and women alike was the courageous and persistent Mary Lyon, the founder of Mount Holyoke College. Against all kinds of early difficulties she fought her way forward to a leading position among the educationalists of her day. But she recognized in her profession not just the mere opportunity "to do good" but a real power to be used in the effort to provide women with the facilities of higher education. Her personal influence everywhere was a marvel, but her life went farther. She used every talent she possessed through the medium of her profession to develop a permanent institution for the higher education of women to stand as a model and a challenge for all time. Thousands of college women today may well feel that Mary Lyon was "called of God."

Perhaps the limitations that seem to hedge in those who would render active service are felt most keenly in our big modern corporations. But he who will read the story of William Henry Baldwin, Jr. (James Graham Brooks, "An American Citizen"), can never feel hopeless. W. H. Baldwin,

too, turned toward the ministry early in life, because he had seen what we call our "social problems" with great clearness, and he wanted to "do good." Instead of casting aside his ambition to "do good" when he entered the service of a railroad, he tried hard to make his life tell in real service just where he was. This cool-headed man of business had no illusions about life. He did not expect to make over society in a day. But he entered into the problems of both workingman and capitalist with the profoundest sympathy, and did everything possible to make his enterprises cooperative in the real sense. Once when it was necessary to cut the men's wages ten per cent, he cut his own salary fifteen per cent—incidentally arranging that none of those on the lowest wages should be cut at all. As his biographer sums up the matter: "With much baffling he learned that these differences between employer and employed can be brought to justice only in a rough and fumbling way. But this never became a reason to him why he should not do his best to make those under him feel that the 'square deal' was his honest aim." He was called "The Galahad of the Market-Place."

All these lived lives of service in their own daily work in spite of the most serious obstacles. They were not perfect, any of them; they had to use decidedly imperfect tools; but the Kingdom of God is farther along because they lived and fought in the great cause.

Who will have the daring to follow in their train?

Suggestions for Thought and Discussion

What relation have the various life occupations to the forwarding of the Kingdom of God in the world?

How can a person use his business or profession to help the Kingdom? For instance, concretely, what can a lawyer, a physician, a statesman, a person in business, a farmer, or an engineer do?

What can the home do to help the Kingdom?

Can life occupations be ranked in the order of their importance to the Kingdom?

Why has the distinction between "sacred" and "secular" arisen? On what is it based? Is it justified?

What relative importance have working hours in the whole Kingdom service of an individual?

Why are a person's working hours so important to the Kingdom?

How far can a man atone for hindering the Kingdom in his business or profession by working for it in his spare hours?

With conditions as they are, how is it possible for the ordinary individual to be true to the Kingdom in his life occupation?

When is a life calling sacred?

CHAPTER VIII

THE CHRISTIAN CHURCH

Daily Readings

Without the definite commitment of individuals to the Cause, Christianity cannot advance in the world; as these individuals represent Jesus Christ in the home, in business, in politics, in society at large, the contagion will pass from man to man. But is not more than individual action necessary?

First Day: Jesus Himself was loyal to the Church of His day.

> And he taught in their synagogues, being glorified of all.
>
> And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.—Luke 4: 15, 16.

> And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?—Matt. 13: 54.

> And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.—Mark 1: 21.

Charles Reynolds Brown convincingly says: "It might be well to remind those who laud Christ and deride His Church that this was not His own attitude. The Church of His day does not seem to have been so sincere, so efficient in human

activity, nor so well stocked with simple, every-day righteousness, as is the average church of our own time. Yet it was His custom to enter the synagogue on the Sabbath. He observed the appointed feasts of the national Church. He utilized the opportunities it offered for normal effort. And this same Jesus, who taught 'the Fatherhood of God and the brotherhood of man,' at the close of His life sent His apostles 'to disciple all nations, and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost.' The only place where His command is being taken seriously is in the Church of Christ. The same Jesus who told men to love God and to love their neighbors, instituted the Lord's Supper and gave the command, 'This do in remembrance of Me.' The only place where this command is being obeyed, and the sacrament regularly and devoutly observed, is in the Church. There would seem to be a certain confusion in the minds of those who praise Christ and then denounce His Church as a needless incumbrance in the modern world."

In what respects is the Church of our day more worthy of our loyalty than was the Church of His day worthy of Jesus' loyalty?

SECOND DAY: The early Christians in their meeting together met a fundamental need. First there were just a few followers who met in one place.

> Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.—Acts 1: 12-14.

Worship, public confession, prayer, the breaking of bread, fellowship, teaching—these all were found in the services. Compare Acts 2:42; Col. 3:16; Eph. 5:19; I Cor. 11:26; II Thess. 1:1-4.

Why are these common meetings of so much help in daily life?

THIRD DAY: Very soon after Jesus' bodily presence had been withdrawn from the world, we see His disciples organized for active work.

> Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.
>
> And fear came upon every soul; and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.—Acts 2:37-47.

Compare Acts 16:5; 9:31; 8:1; 4:32-36.

What were the activities of the earliest Christians?
In what respect do they differ from the activities of the Christian Church today?
Why did the early Christians organize?

FOURTH DAY: In being loyal to the Church, Paul was most loyal to Jesus; his words are aflame as he speaks of the Church and enlarges on her glory, her message, and her mission.

> For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all. —Eph. 1:15-23.

How do you account for Paul's enthusiasm for the Church?

FIFTH DAY: The Church is not the Church of man, but of the living God.

The church of the living God, the pillar and ground of the truth.—I Tim. 3:15.

Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.—Eph. 5:25-27.

Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.—Acts 20:28.

The Church is the chief channel through which God manifests Himself to the world. "There are other channels but none so wide and deep as this. It is in the Church that the followers of God congregate; in the Church that His word is studied, His Gospel preached and the knowledge of His will sought. It is through the lives and efforts of the ministry and laity of the Church that He communicates His love and power to men. The philanthropic work which is one of the glories of our age could not live without the Church, for while it receives material assistance from some individuals who do not profess to be Christians, it has been estimated that it receives no less than eighty-six per cent of its financial support and ninety per cent of its workers from communicants of evangelical churches" (A. J. Brown, "Unity and Missions").

The *condition* of human society depends upon the degree of the Church's vitality.

SIXTH DAY:

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man;

that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.—Eph. 3: 14-21.

"The Church is the inevitable and indestructible creation of Christ's spirit. That He founded it and that it is the expression of His will, is also evidenced by Christian experience. History proves that the continuance of Christianity is dependent upon the Church. The Church is an essential constituent of the Christian religion. The principles of Jesus do not enthrone themselves in human society without the assistance of the Church. Whenever the Church prospers, society improves. Whenever the Church languishes, society degenerates. The principles of Jesus take root in pagan lands only when they are planted there and watered by the Church. The Gospel would never have gotten out of Palestine had it not been for the Christian brotherhood, nor out of Europe into England had it not been for the Church, nor out of the Old World into the New had the Church not sent it" (Charles E. Jefferson, "The Building of the Church").

SEVENTH DAY:

But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might

> reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.—Eph. 2: 13-22.

The New Testament Church is a living vital organism, a self-sacrificing, conquering society of brothers, a power house created for the purpose of working upon the thought and conduct of the world. The Church does not exist for herself; the Church lives and labors for humanity. No other organization in all the world has the daring adventure and impelling faith of the Christian Church. She conceives of her mission as overleaping all racial and national boundaries, and as including in her service of helpful ministry and Christian fellowship men of every race in all the world.

Study for the Week

I

God comes to man first. Unless he does, man can never find Him. Human life gains its meaning from the fact of God's passionate concern for us. Jesus came to express this life and impart divine power—to give "life more abundantly." What "He began to do" the Church through Him continues. The Church is the stream of spiritual power in which we participate as a great common fellowship in the reality of the divine life. The Apostle Paul speaks of the Church as a

"Body of Christ." This expresses the fundamental conception of the Church as it has existed through the ages. It is an organism whose members share in the life of Christ Himself, "and indeed if one can grasp the idea of a wonderful society, partly divine, partly human, knit up into Christ by mystical yet very real links and bands, in which we have fellowship with Him and also with one another, it does marvellously enrich and dignify our conception of the Christian religion" (W. J. Carey, "The Life in Grace"). But though we must not lose this idea of the Church, it is not in this aspect that we study it in this book. Rather do we consider it as it has shaped itself into an organization with various local manifestations to do a certain work in the world.

Churches came into being first in Jerusalem, and afterward in other places, to embody, perpetuate, and extend through the world the teaching and spirit of Jesus and to take care of and promote the life of which Christianity consists. It has aptly been called the institute of humanity, or, better still, a great "divine human society," the "Body of Christ."

The Christian Church stands for the noblest of human aspirations—a man's desire to meet and know the Living God. Its hymns, its services, its very spires pointing to the sky, breathe the spirit of worship, devotion, and adoration! Its buildings have been regarded as holy places, because the Church has been considered in a special way the antechamber of Heaven. To solemnize us with some sense of the glory and majesty of the unseen; to quicken us with a consciousness of the presence of Almighty God; to assure us in moments of doubt; to guide us into the depths of eternal truth—this is the peculiar and unique ministry of the Christian Church. With a world engaged in the pursuit of material things surging around it, the Church raises the Cross high above the heads of the crowd and points the people ever to "the things that are eternal." It is in the Church that man is ministered to directly and specifically as a human being made in the image of God, and given the spiritual sustenance which he needs for daily life and growth.

While man endures with his outreaching desires and upward gaze, there can be no substitute for the Church in its ministry to the human soul. "The churches are the socialized expression of the religious life of men. They awaken the religious instinct in the young of the race, teach them spiritual conceptions of life, put them into historical continuity with the holy men of the past, hem down the socialized treasures of religion—the Bible, the prayers, the hymns of the Church—and give the people an opportunity to connect their religious impulse with the service of men. Presumably the religious instinct would live on even if the churches perish, but in many it would starve by neglect or relapse into barbaric forms if deprived of the social shelter given by the Church. Even those who do not believe in the reality of what the churches teach, will acknowledge that religion has been the most potent form of idealism among the great masses of men throughout history" (Walter Rauschenbusch, "Christianizing the Social Order").

II

Consider what the Church has conserved for humanity. The Church, through the religious impulse which it gives to its members, generates the great ideals of humanity. Why is it that the outsider is so ready to accuse the Christian of insincerity and hypocrisy? Simply because the Christian ideal stands always so high that no human member has ever been able to live up to it. The mere declaration of the Christian ideals of righteousness, truth, brotherhood, love, service, and the value of man as a being made in the image of God, challenges the world ever and incessantly above the little noise of the discussions of the day. The best experiences of ages past have been poured into this spiritual treasury. It is rich with the stores of the ages. What other institution has through century after century held up such ideals?

The Church has conserved the Bible. Set aside the part the Church played in the creation of the New Testament, and

still we have left an immeasurable contribution to mankind in the persistent and intelligent care of that body of sacred writings that alone seems able to satisfy the deepest spiritual needs of man. Those who early preserved the few precious manuscripts, the patient monks who spent many watchful hours over their careful copies, the preachers and teachers who have kept alive the truth by incessant emphasis upon teaching and study—all these and many others have played a part in saving for us the Scriptures. It is in the Church that the Ten Commandments are thundered forth; it is in the Christian Church that the Golden Rule is repeated again and again, not merely as a beautiful ideal, but as a practical mode of life; it is in the Church that the Sermon on the Mount constantly stirs up the very depths of men's souls; it is in the Church that Sunday after Sunday are read those matchless parables that carry to men the message that they are sons of the Most High.

The Church has conserved the family. The homes that have marked the real advance of civilization are the product of the Christian Church. The marriage relationship has been uniformly encouraged as a worthy and sacred undertaking, and the best interests of childhood have ever been proclaimed from Christian pulpits. The home as we know it is unknown now except where the ideal of Christianity through the Church has been worked into daily life.

The Church has striven always to save one day in seven for the spiritual refreshment of man. Even those who desecrate the day most carelessly are fully aware of what it means to them in relief from continuous toil that would soon otherwise become unbearable, and those who really use this one day in seven as a day of God need no reminding of the debt they owe to the Church.

III

Democracy more and more demands open, intelligent public opinion. By virtue of its position, the Church has always

been a molder and purifier of public opinion. Its possibilities range out far beyond even its present achievements. The very presence of the Church in a community is a silent, continuous force for righteousness and justice. In a speech some years ago, Lloyd George said: "Churches ought to be like a search-light turned on all sides to expose to shame those in authority into doing something. The task our Master came here for was to lift the needy from the mire and the poor from a dunghill, and it is the Christian Church alone that can accomplish it."

Both in America and in the non-Christian world the Church has been a conserving, stable force that has created an atmosphere in which a Christian public opinion could grow. The Church has focused public opinion and made it a vital force in improving conditions and stimulating public morality.

As an illustration of the power of the Church in arousing and directing public opinion, the procedure of the Chicago Vice Commission is a most instructive example. On January 31, 1910, a meeting was held in Chicago by the Church Federation, composed of clergy representing six hundred congregations. Dean Sumner of the Cathedral read a paper on the Social Evil Problem. At its conclusion the following resolution was unanimously adopted:

"RESOLVED, that the mayor of the City of Chicago be asked to appoint a commission made up of men and women who command the respect and confidence of the public at large, this commission to investigate thoroughly the conditions as they exist. With this knowledge obtained, let it map out such a course as, in its judgment, will bring about some relief from the frightful conditions which surround us. Taking this report as a basis, let us enlist the support of every civic, protective, philanthropic, social, commercial and religious body in the city to carry out the plans suggested. If the present administration feels that it cannot subscribe to such a plan, make the report the basis of a pledge from the political parties at the next election and make it the basis for an election issue. But first get the plan. The city press

will be back of any sane movement to improve present conditions. The Church certainly is. Social settlements have been agitating and endeavoring to reach some decision. The general public is in a mood to listen to such conclusions as such a commission would reach."

A committee was appointed to wait upon the mayor and present the resolution for his consideration. He responded promptly by appointing a vice commission consisting of thirty leading citizens. The commission has given the police a new and comprehensive program with an awakened civic conscience behind it. Such instances might be multiplied to show that one of the most powerful agencies in the world today for stimulating the social conscience and securing remedial action is the Christian Church.

In 1903 the Philippine Commission drew up a bill providing for the granting of a monopoly for the sale of opium. The Church, through its missionary leaders in the Philippine Islands, Bishop Brent and Rev. Homer C. Stuntz, voiced a protest to this bill, and in the public hearing Dr. Stuntz said: "Back of the Evangelical Union (a missionary federation of churches) stands a constituency not less than thirty millions strong in the United States alone, and that constituency stands here this day and goes on record as unalterably opposed to the fundamental principle of this bill and nearly all its details. If defeated today, they will resume the agitation with redoubled zeal tomorrow. They will pray and petition and vote for the repeal of legislation which their representatives were not able to prevent."

The bill was defeated, a commission appointed to study the problem, and a new bill was finally presented and passed which provided for the prohibition of the importation, use, and sale of opium in the Philippines. A united Church in action is invincible.

IV

From the time of the Thirteenth Century, in the establishing of schools in connection with the cathedrals and monasteries, and the founding of the first universities, the Church has had a proud history in its influence on education. Early education in America owes much to the Church. Many of our older colleges and universities in Canada and the United States were founded by the Church.

When we turn to the non-Christian world we see that the Church has rendered an equally important service in its work of originating, conducting, and promoting public education in all its grades, from the kindergarten up to the university. Not only this, but it has set standards which government systems of education in these lands have carefully followed.

The Church has ministered to human needs in multitudinous ways, and her charities and philanthropies, both those founded by her directly and indirectly, have been of incalculable benefit in alleviating human suffering and providing for the comfort of those overwhelmed by misfortune and adversity. The hospital was originally a direct agency of the Church, founded and inspired by the spirit and example of the Head of the Church, the Great Physician Himself. To the hospital the Church added the institution of organized nursing. The incalculable blessing of these two institutions has laid the world forever under obligation to the Church.

The churches recognize the pressure of the social problems of our day and are giving more and more careful study and thought to these most urgent social questions. This is strikingly illustrated by:

"The social creed adopted by the Federal Council of Churches of Christ in America, representing thirty denominations, 138.155 churches, and more than 17,000,000 members, which is as follows:

1. For equal rights and complete justice for all men in all stations of life.

2. For the protection of the family, by the single standard

of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

3. For the fullest possible development of every child, especially by the provision of proper education and recreation.

4. For the abolition of child labor.

5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

6. For the abatement and prevention of poverty.

7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.

8. For the conservation of health.

9. For the protection of the worker from dangerous machinery, occupational diseases and mortality.

10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachment of every kind, and for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

So in attacking the social evils of the non-Christian world, such as caste, child marriage, seclusion of women, the opium traffic, in softening racial antagonism—in the whole field of social relief and reform in those lands, the Christian Church has been preeminently the leading force.

In the matter of international peace the Church has already created a body of sentiment, but must continually take a larger part in this great world question. Dr. Gulick has said: "Without the contribution which the Church has to make world peace is unattainable. The Church membership includes hundreds of men and women already committed to righteousness and justice. They live in many lands and belong to many races. In principle the Church is a world peace society."

The Church of Jesus Christ is thus the mightiest force known among men for national betterment and for the establishment of a truly Christian order.

V

The Church stands for Christianity, for Jesus Christ Himself. It may fall away at times from His principles; it can never hope to be absolutely perfect according to His standards in this world; but by its own profession it may ever be called back to loyalty to Him. To become a Church member means definitely to ally one's self with Christ and the Christian cause. The Church has persisted through the centuries, and as it has embodied the spirit and message of Christ, has been an abiding influence in conserving the best elements in our modern civilization, in holding men and women to their allegiance to Christ and in satisfying the deepest needs of the human soul.

The Church is a divine human fellowship. Christians meet around One Person with a common aim to realize His wishes in the world.

The Church opens up the possibility of united action. Cooperation alone can secure efficiency, continuity, and permanency in any great movement.

The Church, the Body of Christ, with her heritage of more than nineteen centuries, makes possible "the communion of saints" through our entering into spiritual solidarity with Jesus and the holiest men of all ages. By participating in the hymns and prayers, the sacraments and worship of the

Church, and by the observance of the anniversaries of the Church, our lives will be strengthened, enriched, and hallowed for life and service.

Suggestions for Thought and Discussion

Would you be willing to live in a community without a church? Why or why not?

In a practical way, what place has the Church filled in the Kingdom's progress?

Why did the Church come into existence?

What contributions has the Church brought to the world's progress? Is it likely that these would have come without the Church?

What has the Church saved for the world? How?

If the Church had not been divinely commissioned and of use in the world, how long would it have survived?

To what extent has the Church been more than an organization? What is the heritage of the Church Universal?

What is the mission of the Church in the world today?

If Christianity were just being started, do you think some such institution as the Church would be wise?

Has a religion ever been successfully propagated without organization? To what extent is organization essential?

How far is an organized institution like the Church necessary if Christians are to solve such problems as class, race, and national rivalries and antagonisms, poverty and dishonesty, spiritual unrest, etc.?

In bringing in the Kingdom, is the Church needed today? Why, or why not?

CHAPTER IX

THE CHURCH'S SUMMONS TO THE MEMBERS

Daily Readings

If the Church, then, is the supreme agency for bringing in the Kingdom, what opportunity does it offer for individual service? Is there a place only for a few specially endowed individuals, or is there a chance for everybody?

First Day:

> For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body.—I Cor. 12: 12-20.

The Church is a living organism pulsating with life. It is this that suggested the comparison of the Church to the human body. The Church is a body in which the individuals are members. The ideal is that the abilities of everyone be

utilized, each member in his place doing the work for which he is fitted.

Has the idler in the local church ever really looked for something to do?

SECOND DAY:

> I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.—John 15: 1-8.

The members of the Church, through their vital unison with Christ, are the means of bringing the spirit of Christ to bear directly on the life of humanity in errands of mercy and in promoting righteousness, justice, and peace. For this each has his own endowment, his own place. Gifts differ, but the responsibility for the faithful use of gifts differs not at all.

Think over the various talents that a local church can use to advantage. *Are there any that could not be used?*

THIRD DAY:

> Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

> Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.—Col. 3:11-17.

"The Church is first of all a worshipping body. She sings praises and offers prayers unto God. She glorifies the devotional life and trains men to bow their heads and hearts before the King of Heaven." "Worship does a mighty work. It melts the hearts of men together. They forget their differences of rank and culture and fortunes when they repeat the creed or bow their heads in prayer. For the effacing of the lines which separate, and the obliteration of the barriers which estrange, there is an immeasurable potency in common prayer. A congregation devoutly engaged in worship is doing something for the community which cannot be done in any other way. It is a collective confession of Christ which outruns in influence the confession of any one individual, no matter how exalted" (C. E. Jefferson, "The Building of the Church").

How essential is worship for a growing Christian life?

FOURTH DAY:

> Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh

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us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3: 13-17.

For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—I Cor. 11: 23-26.

These two beautifully simple sacraments of the Church—Baptism and the Lord's Supper—continue to bind us together as one in Christ with fellow Christians in all ages and all communions, and bring us into spiritual fellowship with the holiest of our race.

Fifth Day: The Church, from its very earliest days, has offered the opportunity for the expression of brotherhood.

Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded.—I Peter 3: 8.

Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently.—I Peter 1: 22.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is

a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?—I John 3: 13-17.

But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren that are in all Macedonia. But we exhort you, brethren, that ye abound more and more.—I Thess. 4: 9, 10.

Time and again the disciples emphasize the fact that members of the Church are brothers, that the spirit of brotherhood must characterize the Church of Christ. "Above all things," says Peter, "be fervent in your love among yourselves. Honor all men. Love the brotherhood."

What are the essential characteristics of a brotherhood? What peculiar opportunity does the Church offer to each one of us for the expression of brotherliness?

SIXTH DAY: From the very beginning the Christian Church lived for others. "The Church at the outset was a missionary society. . . . The Church was established to spread Christianity and to conserve it in the only way in which living things can ever be conserved, by living action" (R. E. Speer).

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.—Acts 1: 8.

And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. Luke 24: 47, 48.

To what extent has the Church maintained this early ideal? What is the "missionary spirit"?

SEVENTH DAY: The Christian Church claims our allegiance today because of its ideals and because of its record—of both she may well be proud.

> And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord. And he went forth to Tarsus to seek for Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.—Acts 11:22-26.
>
> So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.—Acts 9:31.
>
> And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.—Acts 16:4, 5.

"Here we have an institution to which some of the best minds and noblest hearts in history have gladly given the service of their lives—Augustine and Origen, Francis of Assisi and Thomas à Kempis, Savonarola and Martin Luther, John Knox and John Wesley, Jonathan Edwards and Charles G. Finney, Horace Bushnell and Henry Ward Beecher, Dwight L. Moody and Phillips Brooks! Here we have an institution which, with all its faults, has stood through the

ages for 'the struggle of the spiritual against the physical, of faith against force, of the poor and obscure against their haughty oppressors, of that which is founded in the divine order against that which springs from human self-will!' Here we have an institution which at this hour is more openly pledged to the highest spiritual ideals and more steadily engaged in urging them upon the people than any other institution on earth" (C. R. Brown, "The Main Points").

What challenge does the Church bring to students today?

Study for the Week

I

As a great democratic organization with a dominant ideal of human welfare and the advancement of the Kingdom of God, the Church demands the earnest consideration of every man and woman who is seeking in any way to make a contribution to the larger life of America and the world. To those who recognize the value of the spiritual and the benefits of human fellowship, the Church will increasingly become the place for the renewing of the spirit and the deepening and enriching of those personal and individual characteristics that make for character, peace, and power. To the men and women who have heard Jesus' challenge to service, there is every reason for loyalty to the Church, the means by which His life and work are continued in the world.

"The men of our day need the Church for worship, for character, and for fellowship. If the great conviction of our generation is that men cannot live to themselves alone, politically, economically, socially, truly this conviction should apply on the highest level of our life, that which deals with character and destiny—the spiritual life. Men need the Church today likewise in order that they may better serve and better witness and better extend their influence. . . . It is an unselfish institution. Men need the Church in these days in order that they may make the largest possible investment of their power. The Christian Church is the great

world institution for the dissemination of the spirit and life of Christ among men. To men who want opportunities that will call out the best part of their minds and hearts, they will find these larger reaches of opportunities within the sphere of those opportunities generated and fostered by the Christian Church."

II

The Church today makes a twofold challenge to college men and women; it is the great source of inspiration and power, it offers wide opportunity for service. In facing the problems of the modern world the Church, as never before, is ready to use every member, to give opportunities of service to men and women of the very best training and widest sympathy.

Xerxes, when at the Hellespont with his army of a million and a half men, cried, "I would I had as many soldiers as men." The Church is not interested in mere numbers; today it wants men and women who count, not merely those who are counted. The future possibilities of the Church are vast and far-reaching; the forces arrayed against the Church are powerful and aggressive. But if those who have seen the vision of the coming Kingdom and are endowed with faith, courage, and conviction, give themselves in whole-hearted service to the Church, there will be a glorious triumph in the fight for human rights, human justice, and human brotherhood.

III

What, then, are the real openings for the individual members?

Have we ever even half-way met our tremendous opportunity for influencing boys and girls in connection with the work of the Church? It was just a plain layman, Robert Raikes, a Gloucester printer, who in 1780 saw a great untouched field. He gathered a few children and began to instruct them in cleanliness, in the elements of education, and in the Christian religion. In these little dirty, neglected

children, with the pitiable slum look on their faces, living in vice and ignorance, Robert Raikes saw an opportunity and a duty. A voice within him said, "Try." "And I did try," he says. And the experiment which now looks so simple and so humble has resulted today in millions of girls and boys and older people in the Sunday Schools of the world.

How much greater is the opportunity today! With the modern equipment and methods in the Sunday School, the intelligent college man or woman finds at hand a most effective means for building character and serving the Church. Along with this are all the possibilities of leadership in boys' and girls' clubs, scout troops, girls' camp fires, young people's societies, and similar organizations. A college student, now a medical missionary in China, returned to his little home town at the end of his junior year and went to the pastor of the church and asked for something to do. The pastor pointed to the boys of the community, and this young man gave his summer to these boys, organizing them into a club and leaving an influence upon that community that has lasted for fifteen years. The Church's approach to boys and girls is so flexible that any individual can find opportunity for expressing the type of helpfulness for which he is particularly qualified.

Have we ever realized what an opportunity there is in a church for comradeship in life and service with those of like aspirations? The men's brotherhoods, the adult Bible class, and similar adult organizations, have provided opportunity not only for winning others to the ideals of the Kingdom and loyalty to the Church, but for influencing the life of the community for righteousness in a variety of ways. Only very few of us have realized the power that may be exerted by a local church, or several churches working together, in righting community wrongs.

But the influence of the Church has not ended with those who work in its own organized activities. Directly and indirectly the Church has inspired many of its workers to find openings for voluntary service in the interdenominational and

other agencies that exist in the interests of philanthropy, reform, temperance, and missions. For instance, the Epworth Methodist Church of Cleveland at one time reported that it was in definite affiliation through salaried and volunteer workers with forty-one civic and charitable organizations of the city, and was represented by one hundred and seventy-five workers. Perchance we may be needed in one of these outposts, but the vitality of our service depends upon being directly and continuously connected with the inspiration of the Church.

And it must not be forgotten that the maintenance of the regular meetings, activities, and societies of a local church, necessary to the permanence of vitality of its life and influence, calls for a large number of men and women of the greatest variety of talent. It may be that we shall find our great opportunity as church members in these activities.

From the days of Dorcas of Joppa until now, the part of women in the work of the Church has been a large one. Beginning with little groups banded together to minister to the poor and needy of their own communities, women's work for women and children has reached out into the uttermost parts of the earth. The college girl who on her return to her home allies herself with the women's work of her church, will have an opportunity not only to serve those who need help in her own community, but also to reach out to faraway lands where opportunities and needs are greatest today and helpers are fewest.

Are we as church members interested in making our gifts count? There is no agency outside the Church through which gifts of money can touch so wisely and effectively the life of the world. Think what is comprehended in the so-called "benevolences" of the Church—missionary activities on every continent; direct help to immigrants, backward races, and frontier communities; hospitals, homes for the aged and infirm, orphan asylums, and other philanthropies; educational work in every part of the world; and constructive social work of very wide range.

In the social service program of the Church, in the home and foreign missionary enterprises, there is wide opportunity for a display of high courage, adventuring faith and heroic devotion of talents and life. It has been said that "the evangelization of the world in this generation" is one of the most sublime thoughts which have come to the race, and certainly it is a fitting slogan for the militant Church of the Living God.

When true members in the Church join in private or public prayer, their petitions and their sympathies comprehend every need—local, national, international, and world-wide. The whole influence of the Church is against provincialism and selfishness before men and before God; every need of men in every part of the world is included in the program of the Church.

IV

Christians long ago discovered that if they are to remain true to the ideals of the Kingdom in the strain and stress of everyday life, if they are to keep up their enthusiasm, hope, and strength in their voluntary service, they must have the fellowship and friendship in the Church of those who are loyally working for the same great Cause; they must have the teaching that makes clear the full meaning of Christianity; they must have that peculiar inspiration and power from God Himself experienced so wonderfully through the medium of public worship.

V

Can anyone find in the average community a better way to serve the Kingdom than by allying himself with the local church?

Sometimes a church seems a very inadequate agency through which a college man or woman can make a contribution to community betterment and human welfare. But have we ever realized how readily responsive to leadership is any

church, and just how much one individual can do? No matter how backward a church may be, a willing, tactful member can find much to do. In any case, the Church, in the last analysis, is what the members make it; and has the college student, with his larger opportunity and better training, any right to criticize unless he is really working to help make the Church efficient? Indeed, he probably will find in any community the greatest possibilities for useful and continuous service in connection with the local church.

Suggestions for Thought and Discussion

If a person is going to do his most effective work in bringing in the Kingdom, must he ally himself with a church? Why, or why not?

What opportunities does a church offer for Kingdom service?

In what ways can the young people of a community be helped through the church?

How can a church be used to help right community wrongs?

Enumerate the persons needed to maintain the regular church activities and societies. Which of these posts offer worth-while opportunities of service?

In giving money for altruistic purposes, through what organization can you touch most widely and effectively the life of the world?

Why does alliance with a church tend against provincialism?

Is there any talent which cannot be used in the church?

What chance does a church give to help the life of a community?

In working for a community reform, does alliance with the church offer the best method? If not, how would it best be done?

How far do the backwardness and inefficiency of a local church destroy the possibility of working through it?

What responsibility to a church has an individual member?

CHAPTER X

THE MINISTER'S OPPORTUNITY FOR LEADERSHIP

Daily Readings

The Christian Church is the one institution in the world today whose supreme interest is the advancement of the Kingdom of God, and so in a very real way the progress of human welfare and the realization of brotherhood depend upon the Church. It is imperative that the Church should at all times have a sufficient number of fully trained, well qualified leaders so that she may faithfully and adequately accomplish the task to which she has been divinely appointed.

First Day:

> For, Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!—Romans 10: 13-15.

"I have been in the Christian ministry for over twenty years. I love my calling. I have a glowing delight in its services. I am conscious of no distractions in the shape of any competitors for my strength and allegiance. I have had but one passion, and I have lived for it—the absorbingly arduous, yet glorious work of proclaiming the grace and love of our Saviour, Jesus Christ" (J. H. Jowett, "The Preacher, His Life and Work").

SECOND DAY: The minister of the Church of the living God is an administrator, pastor, teacher, priest, and prophet, but always and everywhere he is a master builder, a builder of character in the individual and a constructive force in the great fabric of human society. "What the world owes to the example of Savonarola, to the constructive thinking of Calvin, and to the statesmanship of Knox, can never be told. Thanks to them, and to others whom I cannot stay to commemorate, we have come to hold that the ideal State is as much a fruit of the Gospel as the ideal Church. Any errors they may have committed are far more than compensated for by the priceless witness which they bore to the sovereignty of Christ over all mundane affairs. Of course they were buffeted and bruised, as all must be who descend into the arena. Of course they tasted to the full the reproaches, calumnies, and cruelties of those who repudiate the authority of the Christian preacher, save in matters of abstract faith alone. But I do not imagine that if they had their lives to live over again, and knew quite well the sufferings and disappointments that awaited them, they would choose differently. For there is, as Carlyle said, no victory but by battle. There is no crown but by the cross. There is no triumph for the preacher save as he pledges himself to the Kingdom of God, and makes himself the willing instrument of that resistless Will which shall yet, in obedience to our Master's prayer, be done *on earth* as it is done in heaven" (C. Silvester Horne, "The Romance of Preaching").

THIRD DAY:

> In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried,

and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.—Is. 6: 1-8.

To the young Isaiah, worshipping in the temple, there came an overwhelming consciousness of God's presence, of God's greatness and holiness, and at the same time a knowledge of the desperate spiritual and moral need of his people. It was this vision of God's infinite love and tenderness, and this heart-ache because of the cry of the needy and despised, that voiced and made real to Isaiah God's call to him. The response was immediate and eager, "Here am I; send me." "God does not want any conscripts. If that is what you are waiting for, to be conscripted, I do not believe the call will come. He wants volunteers, men who will give themselves in the spirit of Isaiah, 'Here am I; send me'" (R. E. Speer).

FOURTH DAY:

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth

upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is caused to stumble, and I burn not?—II Cor. 11:24-29.

"I was not disobedient to the heavenly vision." *Here is a man.* Organizer and administrator of churches, forcible preacher, convincing teacher, voluminous writer, and tireless missionary, all this together with his wonderful genius for friendship, made Paul one of the greatest characters in all history. It was Paul, Christian preacher and missionary, who first introduced to Europe and the Gentile world the Christian religion. And today Paul's personality and the power and vigor of his mind rest upon the Western world as those of no other man in all its history.

FIFTH DAY:

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Matt. 9:35-38.

Jesus was primarily a great preacher. He was at once the message and the messenger of salvation and world redemption. From His time down to our own day a noble company of Christian ministers have followed in His steps, going forth into all the world with the message and spirit of their Master. "Think of the procession of the preachers! No range of mountains has been high enough to stay their progress; no rivers deep and broad enough to daunt them; no forests dark and dense enough to withstand their advance. . . . Wherever they went they trod a pilgrim road, and flung forth their

faith, often to a sceptical and scornful generation. But what heeded they? They passed onward from frontier to frontier, 'the legion that never was counted,' and, let us add, that never knew defeat" (C. Silvester Horne, "The Romance of Preaching").

SIXTH DAY: The minister as pastor is a friend of his people. Notice the spirit of Paul's letter.

> Salute Prisca and Aquila my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: and salute the church that is in their house. Salute Epænetus my beloved, who is the first-fruits of Asia unto Christ. Salute Mary, who bestowed much labor on you. Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Ampliatus my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. Salute Apelles the approved in Christ. Salute them that are of the household of Aristobulus. Salute Herodion my kinsman. Salute them of the household of Narcissus, that are in the Lord. Salute Tryphæna and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord. Salute Rufus the chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them.
>
> Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. I Tertius, who write the epistle, salute you in the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.—Romans 16: 3-15, 21-23.

This is at once the minister's opportunity and reward.

SEVENTH DAY:

Whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him.—Eph. 3:7-12.

I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.—II Tim. 4:1, 2, 5-8.

The minister is a prophet of God, that is, a man who speaks for God. His life work is to interpret God to men and make the spiritual real and vital in the life of the individual and society. As a prophet the minister is primarily a preacher of righteousness and the good news of the Kingdom of God. "Some trades and professions, it is clear, will die out as the Kingdom of God comes to its own. But for every voice that carries inspiration to its fellows; for every soul that has some authentic word from the Eternal wherewith to guide and

bless mankind, there will always be a welcome. No changes of the future can cancel the commission of the preacher. He does not hold that commission from any human society. He is the servant of the Spirit" ("The Romance of Preaching," p. 21).

Study for the Week

I

The demand today is more urgent than ever before for strong men with a personal experience of God in their lives, for the ministerial leadership of the Church at home and abroad.

In the intellectual unrest and ferment of our times men are needed in the ministry who can think straight on the great fundamentals of life and can speak intelligently to those in intellectual difficulty concerning religious subjects. Men of vision and widest human sympathy and understanding are needed to lead the Church as she faces the social problem in all the complexity of modern industry, human need, selfishness, and sin. Men of outstanding personality and conquering spirit are needed to occupy the pulpits in those great centers of population and dire need—the great cities in every part of the world. And men of patience, persistence, and creative ability are needed to man the churches in the smaller communities and rural districts from which come such a disproportionate share of leaders in Church and State. The times wait for Christian leaders of large mold, catholicity of mind, and spiritual insight, who, as apostles of unity, will greatly accelerate the movements that make for larger cooperation and closer unity in the different communions of the Christian Church. The Church needs empire builders who will lead in facing these great responsibilities throughout the world.

Such is the size and importance of the Church's task. No real human need is outside the limits of its interest and duty; therefore, as an institution, the Church has had to

develop an organization at once complex and flexible, at once vital and efficient. Good intentions are not enough. Unregulated spirituality, mere pious enthusiasm, is helpless in the face of these modern problems; while simple barren efficiency, divorced from a conquering passion for humanity, is very liable to end in the creation of a huge system of wheels whose only purpose is "to go 'round." Therefore, to say the Church needs leaders is simply to recognize that it is a large and complex organization; but to maintain that it needs leaders of such peculiar breadth of vision, thoroughness of training, and inflexibility of purpose—men at the same time deeply spiritual and keenly efficient—is to realize the whole splendor and daring of this enterprise upon which the Church is embarked. The Christian minister occupies a central place in the present-day enterprise of the Kingdom. That leaders from the ranks of the membership have lately directed with conspicuous skill not only certain local church activities, but great national and international movements, only doubles the demand upon the minister; for he must now, indeed, be a leader of leaders.

Who can hope fully to measure up to this great opportunity?

II

Consider the tremendous opportunity and the heavy responsibility that lies upon the Christian minister as the proclaimer of God's truth to the people. Bound by necessity to deal constantly with material things in a daily life where it is hard to practice the principles of Jesus, men and women turn to the minister for an understanding of the spiritual significance of it all, of the deep meaning that underlies the perplexities of life. They must be busy with many things; he is set aside to fix his attention on God's age-long revelation of Himself to man. They look to *him* to interpret the will of God to *them*. He has an opportunity second to none in bringing to young and old the principles of ethics and religion, and so building the foundation of character and conduct.

The minister speaks not for himself. He is not called upon to create a little philosophy of his own to be tagged with his name—and to live perhaps for a day. He is in a long and noble line of those who, for nineteen centuries, have preached the Gospel of Christ for the salvation of mankind. No blind defender of tradition he, but one who interprets and reinterprets the whole spiritual experience of the race in the terms of the bustling times in which we live. He is a master specialist in the great fundamental truths of God and human needs and relationships.

Ever and again he is called upon suddenly to become prophet, and blaze out against the wrong that he sees and feels, and sternly call the people to righteousness. Every great movement for righteousness has begun with some prophet who speaks forth the mind of God. Peter at Jerusalem, Paul at Ephesus, Augustine at Rome, Savonarola in Florence, Chrysostom at Constantinople, Luther at Erfurt, Wesley and Whitefield in England, Spurgeon in London, Moody in the great cities of Great Britain and North America, Beecher in Brooklyn, Brooks in Boston—these were heroic figures, ministers of the Most High God, preachers of the eternal truth, and they set in motion streams of influence that have reached to our own day, and will continue with ever widening influence until the kingdoms of this world become the kingdoms of our Lord and His Christ.

If this responsibility and opportunity is tremendous here in America, what shall we say of the task that lay before a man like George Leslie Mackay? Up and down the island of Formosa he faced his congregations, knowing that most of them had never heard even the name of God—to these he came not simply as a messenger, but as the messenger of the Most High. Like him, over the whole world missionaries and native preachers in non-Christian lands are facing parishes whose members are numbered not by tens or thousands, but by hundreds of thousands. For these the minister brings a message that meets the unvoiced longings of multitudes without the knowledge of the true God.

This then is the opportunity—to bring to men in the terms they can understand a sense of the presence, the love, and the purpose of the living God. It was when Augustine found his way to Milan and in the cathedral there heard Ambrose in the pulpit expounding the Scriptures "in tones which fell on human hearts like flakes of fire," that the words of Jesus and the Apostles were made real to Augustine, and through the personality of the preacher Augustine found his way to God and in turn became one of the mighty religious leaders of the early ages. Young Wendell Phillips, sitting in the church, hears Lyman Beecher preach on the sovereignty of God, and after the benediction hurries to his room, throws himself on his knees and dedicates himself to the service of God and his fellow men. As long as human nature remains as it is, with its aspirations and longings, with a conscience that responds to the voice of God and a soul that continues to recognize its kinship to the Eternal, the preacher will continue as one of the great constructive forces in human society.

III

The minister among his people meets the age-long cry of the world for a friend. He is regarded as what we might properly call the *perpetual* friend. In the brotherhood of the Church, and beyond the Church's limits, throughout the whole community, the minister stands always as the friend and ready confidant and adviser of all. By virtue of his position he is welcome in every home of his people; and every man, woman, or child in the community, left without friends, turns to him for help. To the discouraged and disappointed, the sick and the sorrowing, he is a source of comfort, inspiration, cheer, courage, and faith. The minister meets his people in the most intimate experiences of daily life, and so has an opportunity to build himself into the very heart of the community. Because he is a minister, he has the wonderful responsibility and opportunity of a circle of personal contacts open to no one else.

Did not Phillips Brooks, when they wanted him to guard his time from the enormous pressure of personal interviews, refuse with the earnest words, "God save the day when they won't come to me"? Do you remember the tribute John Watson, the author of "The Bonnie Brier Bush," pays to the pastor of his youth: "People turn to him as by instinct in their joys and sorrows, men consult him in the crises of their lives, and as they lie dying commit their wives and children to his care. He was a head to every widow and a father to the orphan and a friend to all lowly, discouraged, unsuccessful souls."

IV

Another supreme opportunity is before the Christian minister. The Church is the central agency for the developing and training of workers for the cause of Christianity in the world. Most of the strongest ministers of our day attack this difficult work with the "stern joy that warriors feel," for they recognize that this is the way in which they can probably render their very greatest direct service to the Kingdom of God.

The development of the educational work of the Church is necessarily the first step. This is the time of times for such work. The best experts in the United States and Canada have been giving time and attention to the study of the Sunday School from beginning to end. The graded Sunday School, with all its possibilities of suitable instruction from primary through adult, is the result. This is the great Department of Christian Education in every local church. To see that this department is adequately manned and developed is a field of effort the direction of which will draw out the very best powers of the best-trained men that enter the Christian ministry.

Further steps in developing and training workers appear in many ways. The various societies and clubs of young people, now being coupled up directly with the class work, give the opportunity for expression of the truths apprehended in the

discussions. Always the personal method is vital. What an opportunity! Carefully to cultivate these groups of boys and girls personally, encouraging them in their difficulties, directing them to appropriate openings for service—what better chance could the heart of man wish for influencing his generation for the cause of the Kingdom?

Then the minister can render a service open to very few others—that of directing life work choice wisely, and thus prevent the waste of men and women that results from the prevalent careless and uncertain method of drifting into a calling. He can insure that the needs of the Church in all the world shall have a fair hearing. He can indicate lines of preparation and assist in the process of developing such lines. A conspicuous example of the minister as an educational force is found in a young minister who served for fourteen years as pastor of a church made up largely of mill people in a New England town. Before he became pastor, as far as is known, no member of the church or congregation had ever gone to college, and only eight to normal schools and one to a technical school. In the fourteen years he was pastor fifty-one have taken courses of higher education, fourteen going to college and others to normal and technical schools. Of this number three have entered the ministry and six have become missionaries. This remarkable result is almost entirely due to the personal work of the pastor with his own people.

V

The Christian minister is a community force in matters of reform, philanthropy, and public morals. Christian ministers have led the temperance fight in the United States and Canada, and to them more than to any other single group is due the rapid spread of prohibition of the liquor traffic in these countries. Bishop Brent, who with Dr. Stuntz represented the Church in the opium fight, as a member of the Philippine Opium Commission, had much to do with the

drawing up of the law that finally led to the suppression of the opium trade in the Philippine Islands. It is doubtful if there is a more influential or better known person in the great South American metropolis, Buenos Aires, than Rev. William T. McLaughlin, a plain preacher from America, who for years has been pastor of the First Methodist Church. Many ministers serve on civic committees, on boards of trade, on housing commissions, on child welfare committees, on boards of education, on recreation committees, and always and everywhere make their influence felt for better social conditions, human justice, and upright living. But even more powerful in its influence, the minister has a continual opportunity, from the pulpit, in personal relationship, or through the organization of the Church, to relate his members to every good enterprise for community betterment.

VI

The Church, in one of its aspects, is a human organization, and as such it requires the constant and patient attention of an executive officer who will relate all its various activities the one to the other, securing due proportion among all the parts. The minister is the executive head of the Church, with its delicate mechanism of human personalities and wonderful possibilities. In this work the minister has often the best help from skilled men and women among the membership, but he is always ready to take the lead himself. He has an opportunity of first importance for administrative work.

This is the opportunity for using the weapon that God is shaping with the help of his followers. Education, training, enlistment—these are all in preparation for service. The Church is to serve, and the minister has in his power the direction of this force for service in such a way that it will be of greatest use in the Kingdom. Indeed, the minister organizes the activities of his church and relates them to the progress of the Kingdom in the world. A minister with administrative ability, patience, and initiative has in his church

a fulcrum with which to move the world several steps forward toward the goal of world-wide human brotherhood. The minister, as administrator, brings his church in contact with the life of the community so that its influence will reach into the homes, shops, and schools and will be felt as an invigorating and purifying force in every phase of community life.

VII

The ministry is an imperial calling. For the minister "the field is the world." Every Christian minister must face a world map. The ministry must claim its sway over all the world, or its glory is departed. Its enthusiasm is humanity. The foreign missionary force of the Christian Church must be recruited largely from the ranks of the ordained ministry of the Church. Fully sixty-six per cent of all the men sent out as missionaries by the foreign mission boards of the United States and Canada have been ordained men. A largely increased number of these thoroughly trained, ordained men is the paramount, immediate need in the great world-wide missionary enterprise. The missionary aim is the establishment of self-supporting indigenous churches in all lands of the non-Christian world. The men who are to found and guide these churches must be men who understand the genius of the Church, her history, and her world-wide program. A minister of Jesus Christ, to be true to his calling, must have the spirit of Paul "whose ambition was to push out the bounds of the Church to the rim of the world, to reach the unreached, to make the Church a shining moral light and a glowing social fellowship, and a resistless Christian argument."

"The call to the Christian ministry today is a call to the heroic, if it is anything. President Eliot, in addressing the entering class of the Harvard Divinity School a few years ago, characterized the ministry as 'the most adventurous of the professions.' It reminds one of the saying of St. Augustine: 'There is no work in this life more difficult, toilsome,

and hazardous than the life of a minister. It will require heroism to make Christ known and obeyed in the cities of our continent; to redeem the towns, villages, and rural districts; to lay Christian foundations in the new States and provinces of our great West; to grapple successfully with the most serious social problems of our day; and to wage a triumphant warfare throughout the non-Christian world. The call to the ministry is a call to Lucknow and Port Arthur service. It is well that this is so. The highest call that comes to young men, as Mazzini has said, is, 'Come and suffer.' There is a vicarious element in strong young men which needs to be called out and exercised. There is a deep truth in the words of Illingworth: 'The pleasures of each generation evaporate in air; it is their pains that increase the spiritual momentum of the world'" (John R. Mott).

Suggestions for Thought and Discussion

How far has a minister any real opportunity for leadership in solving the outstanding problems of the day, at home and abroad?

What can a minister do from his pulpit?

How much can a minister actually influence public opinion and public action from the pulpit? Compare the relative influence of the minister just beginning his life work and the journalist, commencing as a reporter; the relative influence of a minister and an editor in a small town.

How eager is the demand for the spiritual message of the pulpit? Why, then, do certain groups of society, such as the laboring men, seem to be turning away from the churches? Are people in non-Christian lands really "hungry for the Gospel"?

What factors tend to restrict the free speech of a minister? Has he actually a chance to speak out strongly against community wrongs?

Of what value is it to a community to have those, like ministers, who are ready to be friends to any in need?

Just how far-reaching is the opportunity of a minister to develop Church, community, and national leadership at home and abroad?

What opportunity has a minister to be a community force?

When a minister sees something which needs to be changed in a community, what can he do personally and through his church? Is his opportunity greater or smaller than that of a person who is not a minister?

What part have missionaries played in changing social conditions in non-Christian countries?

Who is needed in the ministry?

What types of men are best fitted for the opportunities of the ministry?

What qualifications or talents cannot be put to use in the ministry?

Where can a minister work?

CHAPTER XI

THE ALLIES OF THE CHURCH

Daily Readings

The mission of the Church is not confined to the limits of its own organized activities. It has pushed out into society, ministering to all the varied needs of men.

First Day: In all this type of work the Church has but followed the spirit of its Founder. The wide mission was suggested by Jesus in a remarkable parable.

> And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife and therefore I cannot come. And the servant came and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in that my house

may be filled. For I say unto you, that none of those men that were bidden shall taste of my supper. —Luke 14: 15-24.

What is the meaning of this parable for modern life?

SECOND DAY: The first great leader of the Christian Church was ever pushing out beyond the bounds of the organization. While he was always serving the churches he had established he never rested in them, nor would he "build on another's foundation"; he was off and away to reach those outside the range of the Gospel.

And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them. —Acts 16: 9-10.

What modern Christians have been like Paul in this?

THIRD DAY: The complete picture of Jesus in the Gospels represents Him as one very much concerned about the bodily welfare of men, even though the essence of His mission was spiritual. Has He not been called the Great Physician?

And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went

forth a rumor concerning him into every place of the region round about.—Luke 4:33-37.

What is the place of medical service in a spiritual kingdom?

What is the relation between physical and spiritual health?

What duty have we regarding the physical well-being of ourselves and others?

FOURTH DAY: The title of Teacher was continually applied to Jesus. His public ministry in this world covered a very brief period. One would think that it would have been most profitable to spend all His time in public proclamation to large audiences. But not only do we find Him dealing often with individuals in the direct personal method, but His "sermons" are largely cast into what we call the "teaching" form. We see Him using the question and answer plan, we see copious illustrations and parables. With the most consummate skill we see Him not only imparting knowledge but drawing it out of His audience. He has deserved the title of the Master Teacher.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers.—Luke 2:41-47.

Why is the teacher such an important element in the life of each individual?

To what extent is personal contact necessary to successful teaching?

What part has teaching in the work of the Church?

Fifth Day: The test of a man's true loyalty is his "fruit." There is tolerance as well as challenge in the words of Jesus:

> For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.
>
> And why call ye me, Lord, Lord, and do not the things which I say?—Luke 6: 43-46.

How far can a man be judged by his works?

How far may a Christian cooperate with those who do not acknowledge their personal allegiance to Jesus Christ?

Sixth Day: From the very first Christianity has been concerned with the rights, the powers, and the possibilities of those suffering under injustice and of those who do not enjoy peculiar worldly prominence. "The poor have the Gospel preached unto them"—Jesus quoted these words as referring to His own work. Christianity becomes aristocratic at certain times and in certain places, but its spirit is incompatible with such forms.

> For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the

> things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.—I Cor. 1:26-31.

This is an unqualified proclamation of the supremacy of the spiritual element in life, which is so easily lost by those who are dazzled by wealth and power.

Why is the "social movement" so concerned with "the poor"?

SEVENTH DAY:

> Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?—Matt. 5:43-47.

These words sum up the practical side of the Gospel of Brotherhood. "Love your enemies"—that is the kind of love God has for mankind: does He not shower it alike on good and on bad men?

When a man or woman is truly in the power of His spirit, there is no room for hate, for revenge—no, nor even the proud sensitiveness to criticism and antagonism so prevalent among good people. The true Christian is sorry that he has enemies, but proposes to trust them just as if they were friends; he is endeavoring to please God, not to please men,

he is trying to approach in himself the perfect attitude of God. This is the true "altruism."

Study for the Week

I

In its strenuous endeavor to serve by every proper means the cause of the Kingdom, the Church has developed a great group of institutions that, while no longer organically related to the organized Church, are assisting in every way the spread of the full Gospel of Jesus Christ. A prominent preacher has lately comprehended this group of institutions under the happy title of the "Larger Church."

Of course, cooperative effort among the various denominations has been growing by leaps and bounds. Such organizations as the Sunday School Council, the Council of Church Boards of Education, the Committee of Reference and Council of Foreign Mission Boards, are authoritative representatives of the churches aimed to direct their total energy in the accomplishment of special objects with the least possible waste. The Federal Council of Churches of Christ marks another great advance in cooperation.

II

Within a circle drawn close outside the Protestant churches and their authoritative interdenominational organizations stand such agencies as the Sunday School Associations, territorial, national, and international, that have played such an important part in opening up the vast educational opportunity that now lies before the Church. In general, these associations are acting in cooperation with the denominations in carrying on certain phases of this great work by the united power of all. Through organizations in other nations and the World's Sunday School Association, they are helping in the development of Sunday School work all over the world. The various Bible and tract societies, with true missionary spirit, have carried the printed word into new fields and so

prepared the ground for the permanent occupation of the territory by the regular forces of Christianity. Influential and useful general missionary movements have proved a powerful stimulus to large numbers of churches, arousing the members to their full responsibility and opportunity in the forward work of the Church. A small group of publishing societies have been of great service in special tasks.

In such organizations there is a small but steady demand for trained men and women to direct the various activities.

Within this circle stand, too, the Young Men's and Young Women's Christian Associations. They are soundly Church organizations in that, while not officially connected with any denomination, they owe their origin, their development, and their continued life to the Church and are controlled officially by Church members. Their names indicate clearly the special types of work they are called upon to do. Their steady growth in membership and in ability and equipment for service has been marked by an increasing articulation of their efforts with the work of the various denominations; and they may claim with justice to be "the Servants of the Church," active arms of the organized community of Christians in bringing in the Kingdom of God.

In Canada and the United States, in thousands of local branches, these Associations are uniting young men and young women for Christian education and Christian service in cities, villages, and rural communities; in railroad and industrial communities, and in schools, colleges, and universities. To men and women alone, away from home in the great cities, these Associations have proved to be of value beyond power to compute. They have carried on a specialized work for the great number of immigrants who have come to North America, trying by every means to assist the strangers within our gates to adjust themselves to the new life into which they have entered. Actually reaching out also into new fields, they have persistently endeavored to bring to men and women the message of the Gospel and draw them into the great fellowship of the Christian Church.

At the direct request of the mission boards of the denominations, these organizations have been planted in many non-Christian lands. There they are endeavoring to carry out the same general ideals that have dominated the work in Christian countries and to raise up a strong and efficient leadership from among the young men and young women of the nations where they are at work. Strong Chinese, Japanese, and Indians are in the very forefront of the Association leadership in their own countries.

The opportunity for educated men and women in professional posts in these active arms of the Christian Church is extensive and uniquely varied. In the local branches are required executives of the first rank to direct large and growing institutions, and with them are required large numbers of specialists in religious education, physical training, evangelistic work, special educational service, and all forms of welfare work. The extensive supervisory organizations, state, territorial, national, and international, whose function is to unite the efforts of the local Associations and extend the work wherever possible, offer a large field for constructive leadership in all branches of the work.[1]

Superficially it might appear, especially in the case of men, that the demand for qualified secretaries is in competition with the demand for the direct service of the Church. But when it is remembered that there are in America about 4,000 secretaries of Young Men's Christian Associations and over 150,000 Protestant ministers, it will be readily appreciated that this requirement of one secretary for every forty ministers cannot be considered a drain upon the material available for the leadership of the Church.

III

Within a larger circle about the Church stand those enterprises that have been grouped loosely as "Social Work." Seldom do we fully realize the relation of the Church to

[1] See year books of these organizations.

philanthropic institutions. Social settlements were begun by Church members seeking to exemplify the principles of Christ among those in special distress. Church leaders originated the movement that resulted in the establishment of charity organizations. Though institutions resembling hospitals appeared here and there in the ancient world, the Church has developed these institutions consistently: the vast majority of hospitals now in existence owe their origin directly to the Church. It would be extravagant to claim that the Church always and everywhere has had the broad social outlook, but nevertheless its record stands secure as the institution from which sprang the whole round of "altruistic" organizations performing such a splendid work in the modern world.

There is all the great work in charity organization societies in North America; there is a group of opportunities in connection with general welfare efforts, such as prison reform, child labor, care of dependent children, municipal research, the fight against tuberculosis, housing reform, delinquency; there is a wide field in connection with social investigation and social exhibits. The range of effort is very broad.[2]

Christians ought to take a leading place in this branch of the Kingdom's work. First of all, it is indeed God's work. The social disabilities that are pressing down thousands of human beings, robbing them of even the flimsiest decency, are not according to the will of our Father. Must it not be pleasing in His sight to find His people skilfully conducting the stern fight with disease, standing between desperate people and those who would rob them of their very lives for gain, opening up to the children of the city slums a chance to play, building up everywhere constructive and preventive agencies to bring liberty and freedom to mankind?

Again, let us never forget that if the inspiring spirit of Christ be not in this work, its glory will eventually fail. The

[2] "Salaried Positions for Men in Social Work," International Committee of Young Men's Christian Associations, 124 East 28th Street, New York City. "Opportunities in Occupations Other than Teaching" (women), Intercollegiate Bureau of Occupations, 130 East 22nd Street, New York City.

motions of brotherhood are not very attractive without the motive of brotherhood behind them. The slums may perhaps be a field for scientific sociology, but that is not their primary character: they are communities of living souls needing the full-orbed Gospel of the Kingdom. If this vast new movement—scientific, constructive, and optimistic as it is—is not to fail ignominiously it must be dominated by those who have learned from the Master Teacher, the Great Physician, the Eternal Friend, the great meaning of Christian service and Christian sacrifice.[3]

In her fascinating book, "Twenty Years at Hull House," Jane Addams has brought us the spirit and atmosphere of this "social work." Constructive and preventive rather than merely remedial, this kind of work ought to appeal strongly to right-thinking Christian men and women. It is a real opportunity for men and women who would help to recreate society after the pattern of the Kingdom.

In the service of the Church in non-Christian lands skilled social workers are more and more in demand. The work of foreign missions has been long dominated by the social outlook; the attention of the great societies has been regularly directed to the promotion of schools, colleges, and hospitals, and to the direct effort to counteract serious tendencies in community and national life. In these countries there is, of course, a special opportunity under the mission boards of the Church for both men and women doctors, nurses, and teachers in all branches of education. He who feels drawn by the "social movement" should not assume that opportunity for such work is open only in America.[4]

IV

The endeavor has been made to present simply the situation with regard to the large number of institutions that consti-

[3] See Jane Addams, "Twenty Years at Hull House."

[4] There are excellent institutions for training social workers: The New York School of Philanthropy, Chicago School of Civics and Philanthropy, Boston School for Social Workers, and School of Social Economy of Washington University (St. Louis, Mo.).

tute what we can call, with every reason, the "Larger Church." The particular vocations represented by such institutions have a special demand upon educated young men and young women. The Christian lawyer may be just as useful and just as unselfish a person as the Christian social worker or the Association secretary; there is no real reason for calling one profession "altruistic" and the other—well, something else. But the point is that, in these days, the Church both in its regular work and in the work of its allies needs *more men and women of exceptional strength, persistence, and training* in professional service at home and abroad.

These professions are *undermanned* in the sense that there are not enough first-class workers to go around. Good physicians are needed, good lawyers are needed; but there are in America, for example, *enough doctors and lawyers to more than go around.* There are not enough good ministers, good Association secretaries, good social workers, and good foreign missionaries.

For this reason it is surely proper that at present every college student should carefully and conscientiously consider each of these *undermanned* callings in the service of the Church before deciding where and how his life effort shall be spent. All life is God's, nothing is common or unclean; but the Kingdom halts now for lack of sufficient leadership in these special undertakings. "The harvest is plenteous, but the laborers are few." That is the point. Opening opportunity in America, in Europe, and in the non-Christian countries, calls for a great number of men and women to take immediate advantage of this wonderful era in which we live. God works, then let us not forget those places where He needs the immediate and effective cooperation of the best men and women.

Suggestions for Thought and Discussion

Does the Church need the allies mentioned in the chapter, in her work of bringing in the Kingdom?

What can the Christian institutions, organized for united work, do to help the Church and the Kingdom? What opportunities do they offer for life investment?

What is Social Work? To what extent is it the direct expression of the Church? What is its relation to the work of the Church? Does it permanently better the community?

Why are the so-called "altruistic" callings undermanned?

In the choice of a life work what consideration should be given to a condition of lack or excess of workers in a particular calling?

CHAPTER XII

THE CHOICE OF A LIFE WORK

Daily Readings

This chapter is purposely left without Daily Readings in order that there may be adequate time for thoughtful and prayerful consideration of the important suggestions in the chapter. It is hoped that the regular time will be given each day so that when the group meets, the issues will be clear and distinct.

Study for the Week

I

Practically every educated man and woman in America has a real freedom of choice as to the directions in which they will expend their best energies during the working years of their lives. For those especially who are determined that they will live for the Kingdom and its Master, it is necessary that each should discover the work in which he can render the greatest possible service. Each can do some things better than others. He who deliberately places himself in a work for which he is not fitted can never be what he ought to be, can never hope to stand among his fellows at his best, can never gain from his efforts the real satisfaction that alone makes life endurable. What each one needs is a line of work that will call out his best powers and compel his best enthusiasm.

Moreover the great Cause itself will halt if its citizens are misplaced. Gladstone summed up the situation in words that can be readily applied to the Kingdom: "Methodically to enlist the members of a community, with due regard to their

several capacities, in the performance of its public duties, is the way to make that community powerful and healthful, . . . and to engender a warm and intelligent devotion in those beneath its sway." We have tried to show how stupendous is the task of the Kingdom; the work is of infinite complexity, and the laborers are too few everywhere. What a tragedy then if the working force, never adequate to meet the full needs of the enterprise, is to be still further weakened by the misplacement of the individual workers!

II

The Assurance of a Divine Call to All Who Obey

If man may expect God's guidance in any of the perplexities of life, surely he may confidently turn to Him in the face of a decision so transcendently important to himself, to the Kingdom—and, may we add with humility and reverence, to God Himself. For long it has been recognized that those who serve in the ministry of the Christian Church should not undertake such a high responsibility unless they feel actually "called of God." Let us emphasize and deepen this fine and true conception. But if, in the service of the Kingdom, men and women are required for tasks of every kind; if we have been right in maintaining that every profession may be regarded as a sacred undertaking—are we not justified in insisting that each of us ought to feel that impelling demand of God upon our lives for that particular work to which we are destined, whatever be the nature of our calling? Surely if we do not feel called to the Christian ministry, we are entirely wrong in supposing that we may then make our life decision without God's guidance.

Is not a "call" to the Christian really a compelling conviction that in a certain particular course of duty he can best serve the Kingdom and so fulfil God's will in his life? If the compelling conviction drives a man into engineering, let him raise his head proudly before the world—he is "called of God." If the compelling conviction drives a woman into

teaching, she may go into her work with a triumphant sense of divine mission. And to undertake any work without a real sense of God's guidance means for the Christian a deliberate turning aside from the real opportunity his Father would offer him in his life. Can God ever give to such the fulness of power that He is eager to bestow on all His workers?

The everyday work of bringing in the Kingdom will be done largely by the business man, the engineer, the teacher, the doctor, the manufacturer, the lawyer, the journalist, the railroad operator, the farmer, the mother in the home, and just such ordinary folk; and God, our Father, will surely call many of His followers to these plain tasks if they will hear His voice.

To have accepted for one's self the principle of life embodied in the words of the Fundamental Decision (quoted in Chapter VI), means a commitment to God's plan for His Kingdom and a complete willingness to comply with His peculiar demands. "He that doeth . . . shall know the doctrine." Obedience must be the first condition of discovery of God's plan for our lives.

God's willingness to lead us is sure. He cannot, without destroying our very character as responsible beings, force our decision. There are unquestionably conditions that must be met in order that through our reason and conscience He may win us to the acceptance of His plan. He would not only win our obedience but also let us see that His course is right.

As briefly as may be, we shall proceed to sketch certain conditions that the experience of men and women seems to indicate as right and necessary. The subject cannot be exhausted, no one can claim finality; but what has aided people of many different types and conditions may well be supposed to be of assistance to others in a perplexing and momentous crisis.

Will not life be altogether different if we find that, instead of just filling a job, we are out on a divine mission?

III

The Issues in Life Work Decision

Every decision for life work involves two distinct considerations.

1. *The type of work.* There is a certain kind of profession in which any one Christian can do his best work. The modern world demands a great range of specialization and thus offers a wide field of choice. At the same time, it has greatly increased the demand for specialized training. In the good old days it was all right to dabble in half-a-hundred jobs; but the years of preparation now required demand that the individual discover his bent as early as possible, and that he set briskly about the matter of his training.

2. *The place of work.* "The field is the world." There is in the Kingdom some particular place where each one can render a better service than he could anywhere else. It may not be in every case a locality fixed for life; but, as a general rule, those who do the best work remain in one place. The duty of finding the right place is surely as pressing as that of finding the right type of work. One whose capabilities indicate with seeming decisiveness that he should be an engineer may still miss the best opportunities of life service by allowing mere chance or purely selfish interests to determine *where* he shall throw in his efforts.

What shall it be—law, business, medicine, engineering, ministry, social work? *Where* shall it be—the "home town," the congested city districts, the frontier, China? These are the two issues.

Sometimes the "what" precedes the "where," sometimes the order is reversed; at other times both must be considered together: both elements are essential. For example, some men and women may early discover that they are specially fitted for the profession of medicine; they will set about their training at once, deferring the matter of the decision regarding place till a later time. On the other hand, some particular place of work may appeal strongly, perhaps long

before it is possible to determine just what kind of work is most fitting. Again, when neither issue may have presented itself with overwhelming force, a man may have come upon the choice between the practice of law in a country district in America and the Christian ministry in India. Human decisions are always complex and we need not expect that this important one will be any exception.

Each individual should be aware of the fact that these two elements are not fixed, clear conceptions in every case. For example, one may be drawn particularly toward the needs of the immigrants of America. Special training may have made him particularly able to help at this point. But this opens up a vast range of possibilities in both directions; for it is possible to touch these people either in America or in Europe or Asia or in transit, and there are a variety of professions that offer opportunities for direct service. Such exceptions do not invalidate the general rule.

IV

The Data for an Intelligent Decision

The materials for determining the course of life interest do not lie ready to hand. They must be gathered persistently and weighed with special care. Is it not wise to give all the time necessary to such investigation? A really adequate medical preparation, for example, will require at the very least four years in medical college and two years in hospital work. *Does it seem unreasonable to urge that a few months at least should be spent upon finding out if that is actually what we ought to do?*

The information needed in making an intelligent life work decision is here grouped under the following heads: (1) Types of work, (2) The needs and opportunities in the world, (3) Workers at work, (4) Constitutional aptitudes and special training due to peculiar circumstances, (5) Family obligations, (6) The advice of friends.

1. *Types of Work*

There are many different kinds of work in the modern world. Every individual ought to examine the whole list carefully.

We insert here one chosen from Frank Parsons' "Choosing a Vocation." In the book itself there is a more thorough analysis and the general qualifications are included in each section.

(1) Agriculture, Horticulture, Floriculture, etc.
(2) Stock-raising, Dairying, and other Animal Industries.
(3) Mining, Quarrying, etc.
(4) Mechanical trades, Manufacturing and Construction, Transportation, etc.
(5) Commerce.
(6) Finance, Banking, Investment, etc.
(7) Agencies, Office Work, etc.
(8) The professions: (a) Teaching; (b) The ministry; (c) Authorship; (d) Journalism; (e) Medicine, Surgery, Dentistry; (f) Engineering; (g) Architecture; (h) The Law; (i) Statesmanship.
(9) Semi-Professional work.
(10) Artistic Employments.
(11) Public Service.
(12) Social work.

See the Appendix for a list of books dealing with single types of work.[1]

2. *The Needs and Opportunities in the World*

The whole world is the field of Christian service. While it is not possible to examine minutely every part of every country in the world, it is possible to gain a knowledge of the general situation. As our investigation progresses the particular issue will probably be narrowed and thus permit of a more minute examination. Every opportunity to hear

[1]Consult, Intercollegiate Bureau of Occupations, 130 East 22nd Street, New York City.

lectures and join study-classes that will enlarge our information ought to be seized upon at once.

A list of books to aid in this study will be found in the Appendix.

There is a class of detailed information which is most essential. Great care has been taken lately to collect material regarding the actual need for special types of work in different localities. For example, one may well hesitate to still further crowd a profession already overcrowded in a particular locality. While it is never possible to make such information complete, the available data are worth careful study.

See list of books in the Appendix.

3. *Workers at Work*

All investigation as suggested is liable to be mechanical unless it is supplemented by the study of men and women at work over the world. Where this can be done directly there is a great advantage; but in any case, lest a great character seen at close range should tend to upset our perspective, it is well to study a somewhat wide range of workers through their biographies. Thus we see the embodiment of the various types of work.

See list of biographical suggestions in the Appendix.

4. *Constitutional Aptitudes and Special Training*

This involves the difficult task of discovering, each for himself, the lines of effort for which we are best qualified by the sum total of our personal capabilities. This question is of prime importance and worthy of detailed discussion. In this brief presentation, we must be content with suggesting three lines of investigation.

(1) *Direct self-study.* A simple examination as frank as possible, of ourselves. Suggestions are given in the book cited before, Frank Parsons' "Choosing a Vocation."

(2) *Study by expert counsellors.* Many organizations now employ expert vocational counsellors. These may be found

in many Christian Associations and in various vocation bureaus. *No counsellor can decide for us,* but may be able to give the most valuable assistance in discovering personal capabilities and suggesting how these may be related to specific tasks. *This help is invaluable unless the individual is tempted to surrender his right of decision.* No really expert counsellor will permit this course of action.

(3) *Trial by experience.* Every educated man and woman ought to be able during college days to make personal tests of capabilities. Think what an opportunity for this there is in the life of the college and in its varied activities. Using all available advice, try out a few lines in a small way. While this method may not produce final conviction, it may at least eliminate certain possibilities. Let the trials be wide; many unexpected abilities are often brought out by accident.

Each one should be sure not to overlook special training. Sometimes we are in possession of some foreign language, sometimes home influence has developed some peculiar artistic or mechanical talent: some element like this may lead the way to the largest opportunity in life.

This study ought to clarify thinking. It will make more clear the life callings for which one has some adaptability, and open the way for further investigation.

5. *Family Obligations*

This important topic cannot be adequately discussed here. There are two elements: (1) The wishes of our parents and the family, (2) The needs of our family.

(1) The wishes of the family represent a part of the data we must consider, but the decision must be made by the individual. Too often mere sentiment has driven a boy or girl into work they detest—and detest more and more as the years go by. *Due consideration must be given to the opinion of those who know us well, but the freedom of individual decision must not be abridged.*

(2) The needs of the family sometimes constitute a real

obligation, and are thus an element in every decision. It is necessary in many cases for a man or woman to take something near at hand in order to provide food and shelter for others. Obviously this duty is clear. There is a point, however, when family demands become quite unreasonable; in such a case no one has a right to permanently cripple his usefulness because of the gross selfishness of relatives. Each case must be considered on its own merits.

6. *The Advice of Friends*

The advice of friends who have the real spirit of service to the Kingdom is a valuable part of our data. Again, it is we, and not they, who decide; but their words should be carefully considered. Even the expert counsellor may fail to discover what a friend of years may know well. This opportunity should not be allowed to slip.

V

The Process of Decision

1. *General Considerations*

Of course, it is quite impossible to arrive at a decision of this character by simply piecing together these considerations so they fit the one into the other. There is no purely intellectual method of settling such a question. The choice is a decisive act of the whole personality and it must commend itself to the person as a whole; it must be "lived into."

The necessity for choice is pressed upon us at a peculiar time in life. A half-century ago the final issue might be put off till full maturity in most instances. Specialized training was not so arduous, more trials were possible. But, as a rule, now the decision must be taken before the age of maturity, when our experience is very limited and many other matters come up for settlement. This difficult and serious question arrives always before we are really ready for it. To recognize this fact and face it frankly is the first duty.

It is just because of this that it is necessary to settle finally the aim in life before the problem of work is opened up at all.

It is well that both men and women should recognize the difference between the decision as it appears to men and to women. Men view a great range of opportunity; the majority of women look forward to the single task of "home-making." Women are liable to consider any work they take up as simply a way of filling in the time. There are conspicuous exceptions, many of them, in these days; there are hundreds of college women who are choosing carefully what might possibly better be called a life *interest* than a life *work,* and are endeavoring to make themselves thoroughly efficient in their chosen line without in any sense closing the door upon the possibility of "home-making" in the future. It cannot be that the "home making" of the future will suffer because the wife and mother has been thoroughly trained for some special work. Purpose and preparation leave their enduring marks in character and inevitably the special interest will make possible a richer and fuller life for all in the home. It is quite true that all knowledge can be turned to some definite account; nothing that has been really learned is wasted. Also, we ought to read the signs of the times: it is rapidly becoming possible for women to practice after marriage, to a certain extent, a profession in which they were expert and successful before marriage. The "home-making" duty may be discharged with equal faithfulness in many different ways and the mother's influence may be considered from the qualitative as well as the quantitative point of view.

It need hardly be pointed out that those women who return directly to their parents' homes after college are better fitted to be real elements of usefulness in the community if they have a dominant interest, backed by confidence born of sound training.

It is suggested that it is for the best interests of woman's life to face the question of life work largely as a man does,

in confidence that no great purpose will fall to the ground useless whatever the future may bring. Upon men falls the imperative duty to recognize the individuality of women whether in or outside married life, and create an atmosphere wherein they may realize their full opportunity in the modern world.

2. *Working Out the Problem*

The first step—and a comparatively easy one—is the narrowing of the possibilities by a process of exclusion. As one man said: "I can never be an evangelistic singer anyway, because I cannot sing a note." It is not wise to close too many opportunities in such summary fashion, but certainly the limits of choice may be soon set with some degree of confidence.

One clear danger to avoid is that of stepping into some position that offers temporary prominence just because it seems big in itself; it may be a blind alley. A second is taking up some work that we are really not fit to carry simply because it has been offered; this usually means at least temporary disaster and consequent loss of confidence. And always we face the subtle money question. "I will make a lot of money to give to the good cause," is a common sop offered to conscience; but it is nearly always fatal: it is our best service that is called for, not our superfluous cash, and it is a rare character that can stand the strain of a life purpose that is the "making of money" whatever be the secondary motive.

Each individual, then, ought to face fairly and frankly all the considerations suggested and any others that may arise, endeavoring to use them as a basis for determining just how and where the best service may be rendered.

On the testimony of men and women of wide experience, there are three life conditions that should be fulfilled if there is to be real confidence in the reliability of the decision.

(1) *The reason and conscience must be constantly rectified* by prayer and meditation, and by the practice of unselfish

service. When times of stress and decision come it is necessary that each have his times of isolation and retirement, where he may come face to face with God and His purpose. Life ought to be kept normal if the vision is to be clear; and in the most difficult times, freedom from interruption and divided interest alone can provide the condition for conclusive thinking.

(2) There must be a *constant willingness to take a step ahead* as soon as the way is made clear by God. The complex character of this decision has been dwelt upon many times. The purpose of God for any one particular person may be such that it can be only understood a part at a time. To refuse to move because we cannot see all the way, is to lose the battle at the beginning. Obedience is the first condition of knowledge. Recall Phillips Brooks' words, as he, like many others of the world's noblest, took a step ahead though the rest of the future was all dark: "As we pass from some experience to some experiment, from a tried to an untried scene of life, it is as when we turn to a new page in a book we have never read before, but whose author we know and love and trust to give us on every page words of counsel and purity and strengthening virtue."

(3) Nothing can be gained if there be not a *definite faith that, to all who faithfully try to fulfil the conditions, God will reveal His will through reason and conscience in an unescapable conviction.* That God does so make His purpose clear is the testimony of a great army of those who cannot be doubted. Remember how Jesus fulfilled the conditions—the victory was superb. After a new conviction came to Paul on the road to Damascus, obediently he went away quietly to settle the whole question; he came to his life work under a world-conquering sense of mission. *It is not that we must wring an answer out of our Father in Heaven by painful coaxing. Is He not waiting, with more eagerness than we, the moment when He can hand the commission to the man or woman who is ready for it?*

Suggestions for Thought and Discussion

What are the inherent difficulties in the decision of life work?

What is a "call"? In what kinds of life work may one dispense with a call?

What is the relative importance of the two great issues in life work decision—the type and place of work, the "how" and the "where"?

What data are necessary for an intelligent decision? Can such data be secured? If so, how? Why is it dangerous to decide without adequate data?

What steps can a person take to ensure the right decision?

Can a Christian be sure of God's direction in this decision? How?

APPENDIX

Suggestions for Reading that will Assist in the Life Work Decision

N. B. This list is merely suggestive of the lines of reading that may profitably be followed.

1. General

John Foster, "Decision of Character"
Henry B. Wright, "The Will of God"
H. C. King, "The Moral and Religious Challenge of our Times"

2. Technical Literature on Vocation

Frank Parsons, "Choosing a Vocation"
Meyer Bloomfield, "The Vocational Guidance of Youth"

3. Types of Work

General

"Young People's Library of Vocations" (10 volumes).
E. W. Weaver and J. Frank Byler, "Profitable Vocations for Boys"
"Opportunities in Occupations Other Than Teaching" (Women)

The Christian Ministry

C. Silvester Horne, "The Romance of Preaching"
J. R. Mott (Ed.), "The Claims and Opportunities of the Christian Ministry"
Timothy Kilbourn, "The Triumphant Ministry"

The Foreign Missionary

A. J. Brown, "The Foreign Missionary"

The Secretaryship of the Young Men's Christian Association

Theodore Gerald Soares, "A Vocation with a Future"
E. T. Colton, "Personal Qualifications for the Successful Employed Officer"

The Secretaryship of the Young Women's Christian Association

Mabel Cratty, "The Executive of the Association"
Elizabeth Wilson, "The Employed Officer"
"Handbook of the Young Women's Christian Association Movement"

Professional Social Work

"Salaried Positions for Men in Social Work"
"Opportunities in Occupations other than Teaching" (Women)

4. Places of Work

America

Josiah Strong, "The Challenge of the City"
G. Walter Fiske, "The Challenge of the Country"
Ward Platt, "The Frontier"
W. P. Shriver, "Immigrant Forces"

Africa

Frederick P. Noble, "The Redemption of Africa"

Arabia

S. M. Zwemer, "Arabia; The Cradle of Islam"

China

E. A. Rose, "The Changing Chinese"
Margaret E. Burton, "The Education of Women in China"
F. L. Hawks Pott, "The Emergency in China"

India

George Sherwood Eddy, "India Awakening"
John P. Jones, "India's Problem, Krishna or Christ?"

Japan

Otis Cary, "Japan and Its Regeneration"
Sidney L. Gulick, "The Evolution of the Japanese"

Korea

James S. Gale, "Korea in Transition"

Latin America

Robert E. Speer, "South American Problems"

General

John R. Mott, "The Decisive Hour of Christian Missions"
John R. Mott, "The Present World Situation"
S. M. Zwemer, "The Unoccupied Mission Fields of Africa and Asia"
Bulletin giving list of foreign needs. Student Volunteer Movement, 25 Madison Ave., New York City. (Gratis.)

5. Biographies

Men

A. V. G. Allen, "Phillips Brooks" (Minister)
L. L. Doggett, "Robert E. McBurney" (Young Men's Christian Association Secretary)
S. M. Zwemer, "Raymond Lull" (Missionary)
W. H. T. Gairdner, "D. M. Thornton" (Missionary)
Robert E. Speer, "The Foreign Doctor" (Physician)
Joseph Graham Brooks, "An American Citizen" (Business Man)
Jacob Riis, "The Making of an American" (Journalist)
G. M. Trevelyan, "John Bright" (Politician)
John Morley, "William Ewart Gladstone" (Statesman)

Women

Beth Bradford Gilchrist, "The Life of Mary Lyon" (Educator)

George H. Palmer, "Life of Alice Freeman Palmer" (Educator)

Jane Addams, "Twenty Years in Hull House" (Social Worker)

Helen S. Dyer, "Life of Pandita Ramabai" (Social Worker)

R. M. Mateer, "The Life of Mrs. Julia Brown Mateer" (Missionary)

Ethel D. Hubbard, "Ann of Ava" (Missionary)

Robert E. Speer, "Memorial of Alice Jackson"

M. F. Crowe, "Life of Harriet Beecher Stowe"

Margaret E. Burton, "Notable Women of Modern China"

General

Margaret E. Burton, "Comrades in Service"

Sophia Thaler, "Masters of Fate"

J. Lovell Murray and F. M. Harris, "Christian Standards in Life"

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